

# Christian Curtesie:

OR,  
S. PAULS Ultimum Vale.

Deliuered in two Sermons, on 2. Cor.  
13. 11. at S. MARGARETS on  
Fish-street-hill in London.

( \* \* \* )

By N. ROGERS (sometimes Preacher there) at his Farewel, vpon his remoueal  
thence to a Pastoral charge else-where.

( . . . )

*As many as walk according to this rule, peace shall be vpon them, and mercy, and vpon the Israel of God. Gal. 6. 16.*



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the signe of the Star, 1621.



Mr Rogers his 2 sermons



# TO THE RIGHT

Vertuous, and truely Religious  
Lady, the Lady Margaret Chiborne

(late wife to that worthy, and Worshipfull Gen-  
tleman, Sir Charles Chiborne, Serjeant at the

Lawe, deceased) long life and good daies, with

increase of Grace here, and eternall

Glorie hereafter.

GOOD MADAME:



Was no sooner purposed  
to let this Copie passe the  
Presse, but I was as soone  
resolved to send it foorth  
vnder shelter of your La-  
dishes name, prefixed on  
the front. I knowe, Gods  
word can countenance it

selfe, and needes no shelter of any humane arme:  
Yet I finde, not onely the writings of the most

## The Epistle

and best; but euen some of those holy books inspired from Heauen, bearing in their fore-heads (as from the pen-men) a dedication. To your Ladiship's name I then inscribethe this; these reasons especially mee thereunto inducing:

First, your Ladiship had a speciall hand in the first being & birth of it: for, it was by your means and furtherance, that I was remouued from the place where then I was, to that where now I am: vpon which occasion, these Sermons were there preached. Which great loue and vndeserued fauour caused mee a good while since to register in my heart a grateful acknowledgement: and wanting means in real requittance to express the same, I haue now presum'd in this dedicatio to manifest.

Secondly, in respect of your own worth: wherof if I should make a due report, they which know you not, would judge I flatter; and if lesse, they which knowe you and your affection towards me, would say, I were vnthankfull. This I will onely say, That whereas the most of your place and rank, like *Martha*, incumber themselues about many needlesse things; you, like *Mary*, haue chosen the better part. Your loue to G O D, zeal to his house, testified by your frequent repairing thereunto, your daily performanc of religious exercises; yea, priuately in your closet were God onely seeth and regardeth: your conuersation lead in fear (the fruit of all the former) testifie of you, as did the piety & godlinesse of that Lady to whom that blessed Apostle S. *John* wrote, that you are E-  
lect:

Luke 10.40.  
Verse 42.

1 Pet. 1.17

2 John 11

## Dedicatory.

lett : whereof you haue more cause to boast, then of any outward honour whatsoeuer. For, what is greatnesse without goodness? but like the Spartans nightingale, a meer sound and nothing else. Go on, good Madam, in your godly course : and whiles others striue to settle their lands, secure their monies, confirm their estates (leauing their saluation vnwrought vp) let it be your principal endeauour, To conform your life still more and more to the rule of Gods most holy word, and to make sure your election vnto your self. For, when men haue beat their brains, broke their sleep, wasted their marrow, to bee wealthy, mighty ; yet at last they shall be enforced to confesse, that To be sauied was simply the best plot. Neither will any study yeeld true solid comfort, but what was spent about it.

Let not this my presumption bee offendisue to your Ladiship. It is more I owe vnto you than I can perform. Let my confession testifie my obli-gednes ; and this bee a witnes of my thankfull remembrance of my dueit : wherein I desire to please at least God, not to offend at least you. The Lord make you to encrease and abound yet more and more in grace and goodnes, and make your hart stable and vnablemeable in all holiness against the coming of our Lord & Sauiour Iesu Christ. And so I rest ; and still will rest

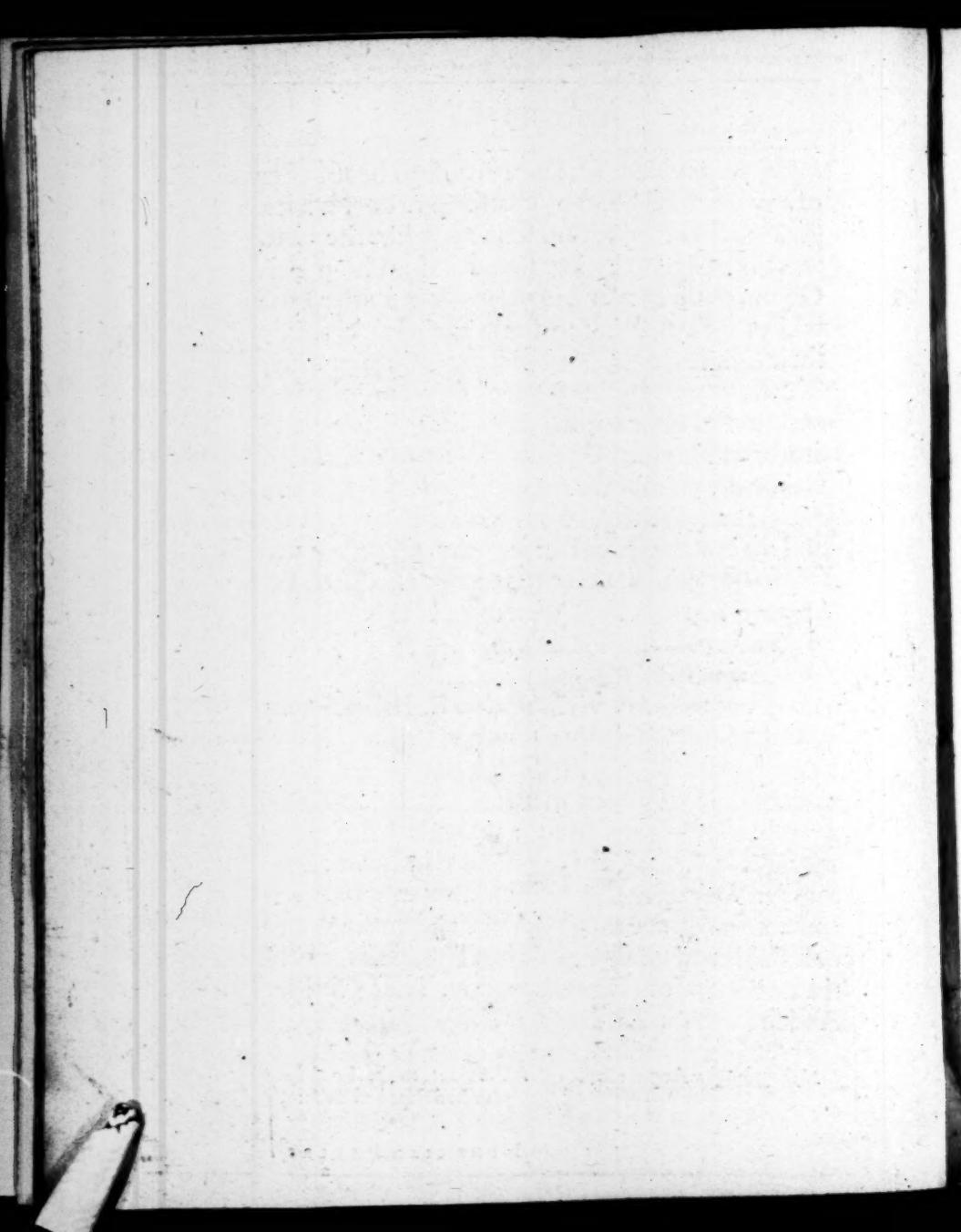
*Messing in Effex, Aug. 1. 1621.*

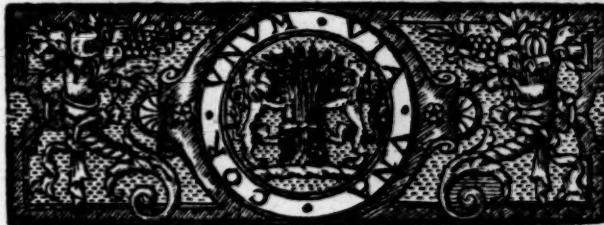
A Petitioner to the Lord for  
your Ladiships best welfare,

<sup>2</sup> Pet. 1. 10

<sup>1</sup> Thes. 3. 12. 13

NEHEMIAH ROGERS.





TO  
THE CHRISTIAN  
Reader; especially, to his louing  
Friends and late auditours, the Par-  
shioners of S. Margarets Fish-street, with all  
truely-Religious in or about London by  
whose fauour or bounty my Ministe-  
ry there hath been countenanced or a-  
ny way furthered: all blessings  
which earth affords, or  
heauen contains, be  
multiplied.



*S* a good husbandman deals with  
his plants; pruning some, re-  
moving others, for their better  
growth: so dealeth that most  
wicke and carefull husbandman of  
the Church, with the members  
of it. Some hee purgeth, that  
they may grove more fruitfull:  
Others hee takes away, that  
are not fruitfull. Of sometimes he  
trans-

John 15.1.

# An Epistle &c.

Psal. 80.9

translateth others from off that soil whereon they grewe, and plants them on som other ground; and that either because of the barrennes of the soyl, or unfruitfulness of the plant, or for some other cause best known unto himselfe. It bath pleased him in mercie not to supplant, as iustly hee might haue done, and that for ever, but onely to remoue me into another corner of his Vineyard (Blessed bee his name it is any where within that pale). The soyle wheron I grewe, was fat and goodly (newer plant could growe on better) no fault in it, of this translation. The Plant it self was badde and barren: and that (as safest it is for me to iudge) occasions it. I haue but laytered, when I should haue laboured, in gods haruest. Now Lord forgiue it mee.

1 Cor. 16.24

Seeing now I must leav you, my loue my Brethren I leaue with you; and this as a testimonie of my loue. When I am out of sight I would not bee forgotten. Read and practise what here you finde, and what formerly you haue heard: and I dare say I shall not bee. These are the last Sermons that I preached amongst you: let them not bee least esteemed: take them as the last Farewell of a hearty friend. Whenthey were preached to the care, passion hindered many of your attentions: I now present them to your eye, that you may bee more fully enformed of those things wherein you were then instructed.

Let it suffice, my Affection is so great towards you, that I cannot express it. God workes my heart to loue those that loue him. The Lord imprint in your minds this seale of that my Affection unseyned, and enable you by his grace to doe his will; that so at last you may bee made partakers of a glorious inheritance amonst all them which are sanctified: which shall be faithfully prayed, for by him

9 NO63

That unfaidely desires your saluation,

NEHEMIAH ROGERS.

Messing. Aug. 1. 1621.



# Christian Curtesie, OR, S. PAULS Ultimum Vale.

2. COR. 13. 11. Finally, Brethren, Farewell: Bee perfect, be of good comfort, be of one mind, live in peace, and the God of loue and peace shall be with you.



Vr blessed Apostle, Saint Paul, hauing in this Epistle purged himselfe from such crimes as he was charged withal, by certaine false teachers, who were crept into the Church of Corinth; and especially from that which was the ground of all, his not comming amongst them according vnto promise made (for which they

## Christian Curtesie, or,

*The order of the words.*

*The summe of them.*

*The logicall resolution.*

accused him of leuity and inconstancy ) doth in the beginning of this Chapter renew his promise, telling them of his readinesse a third time to come amongst them, and withall sheweth after what manner it shall be; namely, with seueritie and more then wonted rigour, against such as were obstinate. Now being to make an end, he windes vp all with a friendly Farewel, wherein he doth somewhat allay and mitigate what-euer he had formerly wrot that might saour of bitterness; and that hee might not leau their minds exasperated, hee giues them a taste of the louing affection hee bare towards them, in this his valediction. *Finally, Brethren, Farewell:* which words, with the other following in the verses subsequent, containe in them the conclusion of the whole Epistle, which is spent in *Exhortation, Salutation, and Prayer.* The *Exhortation* is contained in this 11. verse. The *Salutation*, verse 12, 13. The *Prayer* verse 14.

In this Exhortation we may consider, First the *Manner* of it. *Finally, Brethren, Farewell.*

Secondly the *Matter* of it; *Be perfect, be of good comfort, be of one minde, live in peace, and the God of loue and peace shall be with you.*

In the *Manner*, we haue, First, a *note of conclusion*: *Finally.*

Secondly, a *Louing compellation*: *Brothren.*

Thirdly, a *Friendly valediction*: *Farewell.*

In the *Matter*, obserue wee, First the *duties* whereto exhorted.

Second-

Secondly, the *motive* or *argument* wherewith they are enforced.

The *duties*, *four*; First *Perfection*; Be perfect.

Secondly, *mutuall consolation*; Bee of good *comfort*.

Thirdly, *unanimity* or *consent* in matters ecclesiasticall. Be of one *minde*.

Fourthly, *concord* and *agreement* in matter *domesticall* and *civill*: *Lixe in peace*.

The Argument taken, *a Commodo*, from the profit that thereby will insue: *The God of loue and peace shall be with you*.

The interpretations of these words be various: we will search for the best.

Finally. Some read it thus; *For the rest*; others, *For the Remainder*: Not much amisse to take either. For so the word here vsed signifieth, and may haue reference either to the *Apostle* or to the *People*. To the *Apostle* thus; as if hee had sayd, I haue written at large unto you, yet still there is a *Remainder* behind for me to exhort you unto, which I comprehend in these few words: Be perfect: Bee of good *comfort*, &c. To the *people* thus; As if he had sayd, Hitherto I haue not been wanting in my *dutie*, but haue sufficiently instructed and admonished you, &c. Now the *remainder* is for you, that you doe your *dutie* and obey my *precepts*.

Brethren. There bee three sorts of Brethren mentioned in holy Scripture: First, such as are brethren by *Race*; as they who haue the same Father and Mother, as *Jacob* and *Esau* had; or they

*The Theologicalall exposition.*

*Text.*  
*Adiutor.*

*Text.*

*Gen. 25.25.*

Gen. 13.8

who are of the same stock and kinred : and so *Lot* and *Abraham* were called Brethren.

Deut. 23.20

Secondly, such as are Brethren by *Place*, who are of the same nation and countrey : and so the *Jewes* are termed Brethren in the Law ; *To a stranger shou maist lend upon usury, but not unto thy brother.*

Gen. 9.5

Thirdly, such as are Brethren by *Grace*, and that either more *common*, or more *speciell*. More common in respect of *creation*, and so all men are Brethren: *At the hand of a mans brother will I require the life of man*; more speciell in respect of *Adoption*, and so Christians are Brethren, and they onely. In this respect doth the Apostle call them Brethren.

χαιρετ.

*Farewell.* The word signifieth properly to rejoice, and is by most so translated and read. Yet *Erasmus*, and some others, renders it as wee haue it, as well he may : for, the word signifieth as wel *Farewell* as *Rejoyce*: wherein the Apostle wisheth all good to betide them.

καλητίσειν.

*Be perfect.* The signification of this verbe is likewise diuerte, and by some rendred for *consummation*; by others, for *restauration*. The Apostle's meaning is, that whereas the members of this Church were albas it were bones displaced and out of joyn, they should now again bee joyned together in loue, and they should endeauour to make perfect what was amisse amongst them, either in faith or manners : They should bee perfect in respect of truth, though not in respect of abso-

## S. Pauls vltimum Vale.

5

absolutenes; they should desire and endeavour after perfection, though in act they attain it not.

*Bee of good comfort*, or take yee comfort. Some read it thus, *Take exhortation*: for, the word heer vsed signifieth indifferently, to *comfort*, to *exhort*, to *instruct*. But the former reading is best liked by *Chrysostome*, who thinketh the Apostle rather intends consolation than exhortation, in regard of the many oppositions and trials they had & were to meet withall in their course of Christianity; and therfore willes them to chear vp theinselues, and mutually one another, that they may not make shipwrack of their faith in the day of trouble.

Παρακαλεσθε  
λειτεσθε

*Bee of one minde*; to-wit, in matters of faith and religion. For, by this precept he seemeth to note out, that some things were amisse amongst them, and that many things were done through contention and vain-glory: Hee wills them therefore to be alike-minded and affectioned, that all discord and dissension might be avoided, and the Church no way thereby troubled.

*Line in Peace*. Peace is of three sorts: *Eternall*, w<sup>ch</sup> is cald *Pax Numinis*, the peace of God which passeth all vnderstanding, which wee haue with him through Christ; *Internall*, which is called *Pax peccatoris*, the peace of conscience, which is a fruit of the former, and proceeds from that; *Externall*, which is called *Pax temporis*, the peace w<sup>ch</sup> wee haue with men for the time wee live in the world. This last only is heer meant: and this

## Christian Curteſe, or,

precept respects things civil, as the former things ecclesiastical.

*And the God of loue and peace ſhall bee with you.*

Som conſtrue this clause by way of enunciation affirmatiuely; as if the Apostle ſhould have ſaid, In thus doing you ſhall haue the bleſſing of God attending you, &c: Others Imprecaſory, by way of wiſh or praier; as if hee had ſaid, The God of loue and peace be with you, and enable you to do thus. But the former is the better.

*God of loue and peace.* Hee is ſo tearmed, firſt (ſay ſome) because he is loue and peace it ſelf, it is his Eſſence; ſecondly, because he delights and takes pleaſure in it; and thirdly and eſpecially, because hee is the Authour and Giver of it.

*Shall be with you.* That is, by his gratiouſ protection and comfortable preſence, to bleſſe you and defend you.

Thus then we ſee the meaning, as if the Apostle ſhould haue in larger manner thus ſaid:

*Hitherto I haue as large written unto you, O yee Corinthians, whom I tenderly affect even as my Brethren in Christ, and to whom I wiſh all welfare and happiness, both in the things of this life and of a better: And yet ther is a remainder, and ſomething left to bee done, which (that I may conclude) in brief is this; That you endeuor to perfeccion, purging out ſin, increaſing in grace, and ſo making up what is among ſt you wanting; As alſo that you muチually comfort one the other, and take comfort one of another; that you may the better bee enabled to withstand the many oppoſitions you are like to meet withall in the*

The Meta-  
phrase.

the course of Christianity. See also that you be alike minded and affected in matters of religion, that the Church may not bee troubled by your divisions and dissensions. And, in things civil, let there be a like concord and agreement found amongst you, as betweene neighbour and neighbour, husband and wife, parent and childe, master and servant, and the like: which if there be, then that God who takes delight in loue and peace, "and who is the rewarder of them that live in loue and peace, and who is the Author and Donor of these graces of loue & peace, shall be with you by his gracious protection and comfortable presence, and shall blesse you, and bestowe upon you all good blessings.

And thus we haue seen the Apostles meaning. Now wee come to speake of some such profitable instructions as these words shall afford.

Finally. The Apostle, as we see, had written largely to these Corinthians, and yet there is still a remainder behinde: for so the word signifieth (as wee haue before seen). Hence then wee gather,

Though Gods Ministers spend their time, and take the greatest pains that can bee taken, in teaching and instructing their people; yet there will bee still a Remainder, and something left to bee done.

Not without cause and reason then is the Ministers task and toil paralleled with the Husbandmans, who hath no vacation: the end of one work is but the beginning of another: euery season of the yeer bringeth his severall trauell with it. So that no calling is accompanied with more labour

Text.

Doct.  
Ministers haue  
ever som: thing  
left to do after  
their greatest  
pains.

1 Cor. 3.9

Ier.4.3

1 Cor.3.6

Mat.13.25

Pep.1.

Ezek.34.1

Mat.6.28

Mat.9.37

or lesse ease. And thus the *Minister* : Hath hee broke vp the fallow ground of his peoples harts : then must he sowe the precious seed therin. Hath he sowed seed : then must he water what he hath set and sowed. Yea, tares and weeds will growe and soon sprout vp, sleep we neuer so little ; and therefore great need of daily weeding.

Let this then stoppe the mouthes of such as cry out against the Ministry for an idle calling, and account Ministers of all others to liue the easiest liues, as hauing least to doo of any. I confess indeed, as some vse it, it is a calling of excessive idleness ; when they feed themselues, but not the flock ; and doo not gather, but eat the hony. Of such it may be said, as our Sauiour of the Lillies in the field, *They labour not*. But, consider it in its owne nature, and as it ought to bee performed, wee shall finde it to bee a seruice of great emploiment, and his task to be an endlesse task : so that none can haue just cause to say, that, because he is a Minister, he hath an easie occupation & calling to follow. Haruest-labourers of all other are the forest labourers, as wee knowe ; no labour more toilsome than theirs is : that, of all others, as wee say, is the sore-sweating labour. And are not Ministers such ? surely the sweat of the Ministry (be it followed as it ought) exceeds the sweat of other callings, and with the forest labourer doth the painfull Minister eat his bread in the sweat of his brows. There is a labour of the soule as well as of the body ; as there is a suffering of the soule

as

as well as a suffering of the body. And look as the suffering of the soule exceeds by farre any paines that the body vndergoeth (for, *The spirit of a man will sustain his infirmity* (saith *Salomon*) *but a wounded spirit who can bear?* ) ; so doth the soule-labour exceed any other labour whatsoeuer. Say not then, that *Ministers* are idle, and their callings easie, because they labour not with their hands. What though a Gouerner of a ship sitteth still at the stern, while some climb the mast, and others walk vpon the hatches, and others labour at the pump : for, though he doth not as they doo, yet he doth far greater and better things. Their calling then is not easie, idle ; but laborious and painfull : as it is an honour, so it is a burden, and such a one as requireth the strength of Angels.

Secondly, this taxeth such as, being entred into this same calling and function of the Ministry, liue an idle life, and sit them down to rest, & with *Isachar* think ease is good, especially if they haue for some times heretofore laboured in the word and doctrine. Such little vnderstand the nature of their office, as hauing laid some grounds of knowledge, neglect the daily vrging of practice and perseveriance. A great part of the building is behinde, after the foundation is laid. These are they that occasion the world to judge of Ministers, as *Paul the Cretians*, to be *slowe-bellies*. I take no pleasure in defiling my owne nest, nor in laying open the nakednes of men of my owne coar : But God forbid that I should as a Fly lie blowing

Pro.18.14

*It is a xxviij. v.  
a painfull cal-  
ling, humeris  
augelorum for-  
midandum.  
Vse 2.*

Gen.49.14

Tit 1.12

Mat. 20.6

2 Cor. 4.1

1 Tim. 4.13

Poteras has ho-  
ras non perdere  
Plin Secundus  
Epist. ad Marcum  
Vſe 3.

Upon their sores, or vſe my tongue to liche their filthy vlcers. Let such bee what they will, whether idle or vnable, like *Abops* Hen too fat to lay; they are a burden to our Church, a disgrace vnto our calling, which allows vs no time of sitting stil. *Why stand you here all the day idle?* It was the Lord of the Vineyards reproof to them that stood idle but in the market-place: what sharpnesse then must such look for as staid not in the market-place but in the Vineyard, and idle too; and all their day? It is ill being idle in the market, but much worse to stand idle in the Vineyard of the Lord. Let vs then, so many as haue receiued this Ministry, not faint; *but give attendance to reading, to exhortation, to doctrine.* Is knowledge planted? then practice must bee vrged. Is their practice good? then perseveraunce, progresse and continuance, must bee pressed. A Souldier should dy in the wars standing, and a Minister in the pulpit preaching; no better place to haue God finde vs in. And, when thou standest idle, admonish thy selfe as sometimes *Plin Secundus* admonished his nephew; *Thou might'ſt haue not lost these hours.*

And lastly, let hearers hence learn their lesson: for, is it so that though Gods Ministers take the greatest pains that can be taken, there will be still something left for them to doo? then certainly there is a remainder for you as well as they. Dost thou know somthing? yet alas, how many things art thou ignorāt of that thou art bound to know, and remaine for thee to learn! And though thou haſt

hast knowledge in abundance, so that thou art able with *Salomon* to discourse from the *Cedar-tree* that is in *Lebanon*, even unto the *bysope* that springeth out of the wall, and of all beasts and fowls, fishes & creeping things; yet still there is a remainder, namely practice and obedience: for, if you knowe these things, blessed are you if you doo them, saith our Sauiour.

Think of these things, thou who art so puffed vp with a conceit of that same small scantling of knowledge thou hast received, as that thou neglectest all further means of edification. And doo thou also think of this, who contēst thy self with a bare hearing of the word, without consequent meditation or practice. Sermon is don, thou saist, when the Minister hath done preaching: and so it is indeed with many, for it is no more thought of after. But, the Sermon that wants consequent meditation heere, may bee meditated of in hell heerafter. Remember that.

*Brethren.* The Observations from this *Compel-lation* are from the consideration of *Paul* as a chris-tian, or as an *Apostle*.

If we consider him thus calling them as he was a Christian, then we obserue,

*There is a spirituall kinred and brotherhood amongst Christians.* Such as profess the same faith, and worship the same God, are Brethren. And so we finde them often stiled in Scripture. *I will declare thy Name unto my Brethren* (saith *David*) *in the midst of the congregation will I praise thee.* And elsewhere

1 Kings 4.33.

John 13.17

Text.

Doct.  
Christians are  
spiritually akin.

Psal. 21.22. 12

Psal. 122.8.9  
1 Cor. 5.11

Gal. 1.2

Mat. 23.9

Reason.  
James 1.18  
Gal. 4.16  
1 Pet. 1.23  
1 cor. 10.16.17  
2 Tim. 4.8

Vic 1.

Mat. 25.40.  
Heb. 2.11

thus ; *For my bresbren and companions sake, I will wifb thee now prosperity.* So the Apostle S. Paul willeth, *If any that is called a Brother bee a fornicatour or coueg-tous, &c. with such a one, no not to eat.* And againe, *The Brethren which are with mee unto the Churches of Galatia.* This our Sauiour sheweth to his Disci-ples, when he saith, *One is your Master, even Christ; and all ye are Brethren.*

And no maruell : for , they haue one and the same *Father*, which is *God* ; one and the same *Mo-ther*, which is the *Church*, in whose womb they lie together : they are begotten of the same spiri-tuall *seed*, which is the *word* : they are fed at one and the same *table* with the same *nourishment* ; and look for one and the same *inheritance*, even eternal *happines*s and *blessednes*.

Let this serue, then, first for the *Reproof* of such as disdain to call Christians by the name of *Bre-thren*, or to giue any Saint such a title, especially if hee bee a mean one and of lowe rank. But, what disparagement is it, or can it bee to any, to ac-knowledge them to bee their Brethren whom Christ acknowledgeth to bee his Brethren, and God acknowledgeth to be his Sons ? *Forasmuch as you haue done it to the least of these my Brethren (faith our Sauiour) you haue done it unto me.* Shall we be ashamed of such as Christ is not asham'd of ? Let vs beware of this pride of heart, which doth so puffe vs vp in regard of outward condition in the world, as that it maketh vs to forget such as are mean and lowe ; and causeth vs so to carry our selues

selues as if they were not our Brethren, of the same christian calling & professiō with our selues. True it is, we are differenced in ciuill policy, and ciuill societies; some being noble, some base; som rich, some poor (which differences, *Religion* doth not take away, nor abolish before men) yet in that spirituall society, of w<sup>ch</sup> Christ is the Head, there is no such distinction. Heer we are all one; all equals; all Brethren. Let not then our *inequality* in our ciuill calling cause great men to forget their *equality* in the Christian; nor our *equality* in our Christian, cause mean men to forget their *inequality* in the ciuill. In both let vs carry our selues like men of wisdome.

And if these are to bee reprooved, then much more are such profane persons to be soundly Iefsoned, who cast this name of *Brother* as a word of reproach & disgrace vpon such as fear the Lord: *Oh, you are one of the holy Brethren, you are one of the holy Sisters.* Now, what doo such miscreants, but through their sides strike the Prophets, the Apostles, yea and Christ himselfe? Let such knowe, that they openly proclaim as it were with a trumpet, that they haue not God for their Father, nor the Church for their Mother; but do openly disclaim them from being their parents, while they profess, that they are none of that holy Brotherhood.

As this serueth for *Reprobation*, so in the second place it may serue for our *Instruction*: for, out of this name wee may spell our duties. Look

what nature ties natural Brethren vnto, that doth grace much more tie ſpirituall vnto.

*Brethren* (as we knowe) loue together, and live peaceably one with another. There is vnyt and amity amongst them: yea, ſo ſtrong is that loue which is amongst Brethren, as that it exceeds all other loue amongst men. It exceeds the loue in mariage (ſaith one) because that is by choice, this by nature. It exceeds the loue betweene Parents and children, because that is not reciprocall, for the inequality of the persons: this is moſt equall. And therefore the Arabians and West-Indians, as Histories make mention, prefer brethren before children in inheritances. This is the loue of Brethren by nature. Now, we haue obtained a more excellent Brotherhood, and therefore ought to loue; and loue as earnestly. Our loue muſt be as the loue of Brethren: and ſo we are commanded, *Be affectioned to loue one another with Brotherly loue*, ſaith the Apostle. And againe, *Let Brotherly loue continue*. And againe, *To godlineſſe adde Brotherly kindnes*.

In *Tertullian* his time, there was ſuch vnyt amongſt Christians, and their loue each to other was ſo great, as that it was to the amazement of the Heathen. See, ſay they, how theſe Christians loue one another, and are ready to dy one for another. But alas for vs! our contentions and wranglings euē about toies and trifles may make men amazed. How ſhall God bee our Father, if we liue not together as louing brethren? Or how ſhall

*Duties of Brethren.*

*First.*

*Rom. 12.10*  
*Heb. 13.1*  
*1 Pet. 1.7*

*Tertullian in Apol.*  
*c. 39. ad ſuppo-*  
*rem Genitil.*

shall hee call vs his children, if wee behauue our selues as strangers or enemies one vnto another?

*As touching brotherly loue, saith the Apostle, you need not that I write vnto you; for, you your selues are taught of God to loue one another:* As if hee had said, Look, as naturall Brethren, not degenerating nor growing out of kind, are taught by nature to loue one another; so you, to whom God hath giuen his holy Spirit, are taught by the same Spirit to liue in loue. If loue and amity bee a lesson taught of God, then reason thus with thy selfe; *Who teacheth me to carry malice and hatred in my breast? who filleth my mouth with railings & cursed speakings?* O that wee would but think of this, and remember that wee are Brethren! then would there not bee so much bitternesse as there is, nor so much enuie, malice, spite, found among vs: for, a cause why these euills remain with vs, is, in that wee forget that we are Brethren. *Let there be no strife,* said Abraham to Lot, betwixt thee and mee, *for wee are Brethren.* The very name of a Brother is, or I am sure ought to bee, potent enough to quench coales of contention.

Again: Brethren will take one anothers part against enemies, though happely they may dissent amongst themselfes; so that wrong one, wrong all. Thus, Jacobs sonnes took the abuse offred to their sister, as if it had been offred vnto them; and thought it a sufficient excuse for them joining together in the reuenge of the Sichemites, in that it was done in their sisters quarrell: *Should they abuse*

1 Thes.4.9

Gen.13.8

Gen.34.31

our

*our sister as a whore?* Thus should Christians defend one another in lawfull courses (I say not, in vnlawfull), and step out for them when they are slandered and spoke euill of, and not then bee silent; as the maner of too-too many is, who flinch away as *Demas* and others did from *Paul*, leauing him to answer for himself. Thus, Brethren haue almost forgotten that they are Brethren; and eury man stands aloof when necessity requires their succour. Histories make mention of one *Vrfinus* a Christian Physician; who, beeing ready to suffer Martyrdome for the Gospell, began to wauer and faint. Which, when *Vitalis* a holy man saw, hee stept to him; and, though hee knew it would cost him his life, comforted and encouraged him. For the which, he also was condemned to death. *Nic. de Lyra. Com. in 1. John 3.* Few such friends are now to be found, as will lay downe their liues for their Brethren. *1. John 3.16.*

Thirdly, Brethren reioice at the welfare and prosperitie one of another, and do wish as much happinesse each to other as to themselues. Thus should Christians, when we see God any waie good and gratiouse vnto our brethren, whether it be in matters of this life, or in matters of the life to come, reioice and bee glad thereat. *Iethro* reioiced at all the goodnesse which the *Lord* had shewed vnto *Israel*. *Elizabets* neighbours and cosins did reioice with her when they heard tell that God had shewed mercy vpon her. The *Theffalonians* were *Pauls* ioy, and crowne of reioicing. *John* reioiced greatly, when he

Exod. 18.9

Luke 1.57.58.

1. Thes. 2.19.20.

he found the children of the elect Lady walking in the trash. And surely, as *Salomon* discerned the true mother by her affection, so may wee a true Christian by this marke. Wo then to such, who haue no other cause of their ill will and malice towards their brethren, then this, that it goeth well with them, and God doth blesse them: As *Josephs* brethren hated him for no other cause, but for that his father seemed to loue him best. And so *Cain* slew *Abel*, because God preferred *Abel* before him. Away with this same enuie, nourish it not within thee: *It is the rottennesse of the bones*, and so the iustest of all vices, because it bringeth with it its owne vengeance; as a Viper eating out the bowels where it is bred. It is a bloody sinne, for if it eate not out anothers heart, it will eate out thy owne. Be not an enemy to Gods fauours when they fall besides thee: grudge not that thy neighbours field is fairer growne then thine. Quarrell not with God, because thy neighbours flocke escapes the rot. Let not thy neighbours welfare bee thy disease: because Heauen smiles on him, wilt thou look awry vpon him: because God sets on him the seale of his loue, wilt thou set on the seale of thy malice? Beware of that: Remember still that hee is thy brother. And as the good of one member of the body, serueth for the vse and profit of the other: So what hee hath shall tend to thy benefit, and therefore re-pine not for his vvelfare, but reioice therat.

Fourthly and lastly, Brethren, as they doe re-  
D ioice

<sup>2</sup> John 4  
<sup>3</sup> John 3.4

Hier. in epist. ad  
Gal. c. 5

ioice with them that doe reioice, so they weepe with them that weepe. There is a sympathy and fellow feeling of the miseries each of other. If one be in heauiness the other cannot containe: Affection will then breake forth, and shew it self. As we see in *Joseph*, who albeit before he had dissembled and hid it: yet when hee heares *Indah* make such a sad relation, and sees his brethren so ouerwhelmed with sorrow, then compasione can be concealed no longer, Affection must breake forth violently at his voyce and eyes. He weeps aloud, and tells them he was *Joseph their brother?* Thus must it be with vs who professe that we are children of God, and brethren of the faithfull. Yea, thus it will be with vs, if we are rightly bred and borne: As we see in *Moses*, whose affection was so great towards his persecuted brethren, as that he chose rather to *suffer affliction with the people of God, then to enjoy all the pompe and pleasure of Pharaohs Court.* So *Nehemiah*, though he enioied much pleasure and credit in *Shushan* in the Court of *Ariaxerxes*; yet when he vnderstood by *Hasnani* of the affliction and reproach of the people of God, all that pompe and glory could not smother his affection, but he must *sit downe and weepe and mourne, and fast certaine dayes, and pray before the Lord of heauen.* And so Saint Paul, *The care of all Churches (sayth he) commeth upon me: who is weake and I am not weake? who is offended and I burne not?*

Gen. 45.2.3

Heb. 11.24.25.

Neh. 1.2.3.4

2 Cor. 11.18.

29.

The want of this Affection sheweth that wee are not brethren. So farre are we from weeping when

when they weepe, as that wee reioice at those things which make them weepe. Wee can insult ouer our brethren in the day of trouble, as the *E- domites* did in the day of the destruction and captiuitie of *Judah*, and speake proudly against them in the day of their distresse. Or if we insult not ouer such as are in calamity, yet wee are no way touched with their miserie. *Wee lye vpon beds of Iuorie and stretch our selues vpon our couches, and eat the Lambes out of the flocke, and the calues out of the midst of the stall, we drinke wine in bowles, and anoint our selues with the chiefe ointments; but we are not grieved for the afflictions of Ioseph.* Are not the bowels of the Saints wrung with grief; and the Church pinched with the persecutions of her aduersaries? Doo not the mighty *Nimrods* of the world hunt her? And are not furrowes made vpon her backe with their ploughs? Look into the world, consider the miseries of the Churches in forrain parts; in *France* and *Germany*: and, if thou hast in thee any spark of brotherly affection (nay, if thou hast not put off the very nature of a man) thou must needs abate of thy pleasures, & with the captiue Iewes hang vp thy Harp vpon the willowes. *The Ark, and Israel and Judah abide in tents; and my Lord Ioab, and the seruants of my Lord are encamped in the open fields: shall I then go into my house, said Uriah to David, to eat and to drink, and to ly with my wife? As thou liest, and as thy soule liues, I will not do this thing.* See, hee would not affoord to himselfe any more then necessary contentment vnto nature, till hee

Obad.10.15

Amos 6.4.6.

Psal.137.2

2 Sam.11.11

Esay 22.11.13

14

saw the issue of that busyness. Shall we then feast, and sport, and revell? Shall joy and gladnes, slaying oxen, and killing sheep, eating flesh, and drinking wine, be found amongst vs in this day, when the Lord of Hoasts cals to weeping and to mourning, to baldnesse, and to girding with sackcloth? Surely it will be revealed in the ears of the Lord of Hoasts: and this iniquity shall not bee purged from vs till we dy. Let vs not, my Beloued, think we haue the affections of children, when wee can see our mother sick and sorrowfull, without remorse. Let vs not think we haue the affections of brethren, when we can hear or see the maims and miseries of Gods people, without laying them to heart. And therefore, as when the Church of God flourishest and houlds vp her head, we must lift vp ours, though otherwise it goeth not so wel with vs in our owne priuate estate and condition: so, when the Church mournes and hangs downe the head, wee must cast downe ours, though our owne condition bee neuer so good. For, as the peace and prosperity of Ierusalem should sweeten our priuate grievances; so her afflictions and dangers should sowre, and make distastefull to vs, all priuate comforts whatsoeuer.

And thus wee haue seen the qualities and properties of Brethren: which if wee finde in our selues, it is no matter for the worlds mocking and scorning at this Brotherhood: it is our glory.

If we consider *Paul*, as a Minister, or an Apostle, so teaming them; then we thence note,

First,

First, his great *Humility*. For, though many of them to whom hee wrote were poor and meane, and such as laboured with their hands, and few of them wise men after the flesh, or mighty, or noble; and hee himselfe a Minister of the word, yea an Apostle, and so in the highest degree of the Ministry, and a planter of many Churches: yet he maketh himselfe equall to them of the lower sort, in calling them *Brethren*; which is a word of *equality*.

1 Cor. 1.26

Secondly, his great *Mildenesse* and *gentlenesse* of spirit, in that hee doth thus gently exhort them, when he had authority to command; and insinuates himselfe into them by such a cōpellation, the better to prouoke them to doo that they stood bound to doo.

1 Cor. 12.28

Thirdly, his great *Affection* and *Love*, in vsing such a kinde and louing teare: wherby he shewed, that hee did dearly and tenderly affect them in the Lord; and respect them as those who were conjoined with him by the bond of one truth, one faith, and one hope of saluation.

Rom. 12

From the first wee inferre; *Ministers ought to behau themselves humbly in their places and callings*.

*The Kings of the Gentiles exercise lordship ouer them; and they that exercise authority upon them are called Benefactours: But you shall not bee so: but hee that is greatest amongst you, let him be as the youngest; and he that is chief, as though he did serue.* The meaning of our Sauiour in which words, is, not to take away order, but to take away arrogancy and ambition.

Doit. 1  
Ministers must  
be humble.  
Luke 22.25. 26.

1 Pet. 5.2.3

vsc.

1 Thes. 2.4

3 John 9.10

C. Plinius, Epis. ad Vespas.  
 Nec quicquam in te mutauit fortuna ampli-  
 tudo, nisi ut pro-  
 desse tantundem posset & viles.

Hebr. 4.14  
 Doct. 2  
 Courteous  
 means to be  
 used rather than  
 force.

Saint Peter giueth the like precept: *Feed the flocke of God which is amongst you, &c; neither as being lords over Gods heritage, but being ensamples to the flock.*

How then doth that same Antichristian spirit, usurping authority with tyrannous vse of Gods people, sort with the Apostles precept and practice? And that not onely of that Arch-prelate of Rome, who, vnder that title of *Servant of the seruants of God*, aduanceth himselfe aboue all that is called God: but also of others who are puft vp for their place and gifts, and with *Diotrephes lone to haue the preheminence*; and will neither receiue *John* nor his Brethren. *Paul* an Apostle equalles himself with them of the lower sort. But now beould a change. Ordinary pastors and they of the lower sort doo not onely equall themselues with, but euen aduance themselues aboue Apostles; taking more vpon them than euer they did.

*Plinius* giueth this report of *Vespasian*; That greatness and majesty changed nothing in him but this, that his power to doo good should bee answerable to his will. And I would this also might bee truely said of such, who, either in respect of office in the Church, degrees in Schoole, riches in the world, or any such-like outward prerogative, are aduanced aboue their Brethren. Sure I am, if God aduance *Hester*, it is that shee may bee a means to relieue the Distressed of the Church of God.

Secondly, wee learne, that *Courteous and gentle means are rather to be vised by Gods Ministers, than rigour or severity to perswade men to obedience.*

*The seruants of the Lord must not strine, but be gentle towards all men, in meekenesse instructing those that oppose themselves, sayth Paul to Timothy. And you shall finde him the same in practice that he was in doctrine, vsually comming to his hearers with I beseech you Brethren by the mercies of God: I Paul my selfe beseech you, by the meekenesse and gentlenesse of Christ. Wee Ambassadors for Christ, as though God did beseech you through vs, we pray you in Christis stead that you be reconciled to God. How sweetly doth he practice his owne precept? And so Saint Peter, Dearly beloved, I beseech you as Pilgrims & Strangers, abstaine from flesly lusts, &c. And thus Saint John, I now beseech thee Lady: So that wee see what meekenesse and mildnesse we ought to vse; exhorting and intreating, euen then when we may lawfully command. And no marvel, when God himselfe herein goeth before vs in his owne example, Oh that Israel would have hearkned; And our Sauiour Christ inviting the Israelites in the same manner vnto himselfe, that the Henne doth her chickens.*

Let this serue then for our *Imitation and Instruction*, that we endeauour to win our people with gentlenesse and loue. And surely when ministers speake thus to sinfull men, *I beseech you by the mercies of God, I beseech thee my Brother*, leaue thy whoredome, forsake thy drunkennesse, &c. If the heart bee not sealed vp with hardnessse, it must needes pearce it. Wee see how in things of this life, men are faine to sue for that which is their owne,

2 Tim. 2.24.25

Rom. 12.1  
2 Cor. 10.1  
2 Cor. 5.20.  
& 6.1

1 Pet 2.11.  
2 John 5

Psal. 81.13  
Mat. 23.

vse 1.

owne, and are heart-glad if by fair intreaties they can gather vp their debts. If then we can by earnest exhortations and effectuall perswasions get at our peoples hands this debt of obedience wh<sup>ch</sup> they owe to God, let it neuer grieue vs that wee come with Brethren, *I beseech you.*

Causas.

And yet withall great wisdom and circumspection must be vsed in this manner of proceeding: for, wee must beware, that wee so lay downe our authority, as that the word lose not any, but abide still a word of power to command. To this purpose these rules are to be obserued:

Phil. 8.9

First, so exhort and perswade, as that the very cōsciences of men that hear thee may conclude, that euen there where thou intreatest thou hast power to command, although in loue thou laiest downe that power for the present. So the Apostle to Philemon: *Wherfore though I might bee much bould in Christ to enioyn thee that which is conuenient, yet for loues sake I rather beseech thee, &c.*

Iud. 2.3

Secondly, so to exercise lenity, as that thou forget not seuerity when the case requireth it. *Com-  
passion must be had on some, but not on all: som must  
with fear be puld out of the fire.* When sinne waxeth bold, then must Gods Ministers put on bouldnes; as Moses did when the calfe stood before him. When the Ministry is like to bee brought into contempt, then must power and authority be put on. Sometimes must Gods Minister deliver the word as it were in a soft and still voice; and otherwhiles hee must change his note, and lift vp his voice

1 Kings 19. 12

voice like a trumpet, and shew them their sinnes. Paul, as occasion serueth, can stand vpon his Apostleship and authority: hee can censure *Elymas*: hee can deliuer vnto *Satan*, as well as intreat and beseech.

Thirdly, in that the Apostle calleth them Brethren; obserue with what tendernesse of affection a Minister shoulde be deuoted to his people.

*O Corinthians*, our mouth is open vnto you, our heart is made large, saith this our Apostle to this people to whom he now wrot. And, writing to the *Philippians*, he doth vehemently protest his sincere & fervent loue towards them. *God is my record*, saith hee, *how greatly I long after you all, in the bowelles of Jesus Christ*. Such was his loue also to the *Romans*: as he witnesseth, when he saith, *That he longed to see them, that hee might bestowe some spirituall gift vpon them to strengthen them*. Such was his loue also to the *Theffalonians*: as appears in that hee saith, *Wee were gentle amongst you, euen as a Nurse cherisheh her children*; not as a Nurse mercenary, but as a nursing-Mother, whose affections are most tender. And a little after he saith thus; *We exhorted you, and comforted and besought every one of you* (as a Father doth his children). And, writing vnto *Timothie*, he chargeth him, *That he should bee an ensample of the beleeuers in word, in conuersation, and in loue*. Where hee notes the Pastors duty, So to loue his people, as that they might learne by him to loue one another.

If Ministers should examine what loue they  
E bear

*Esay 58.1*  
*2 Cor. 10.2.8*  
*Act 13.10.11*  
*1 Tim. 1.20*

*Doit.*  
*The Minister ought tenderly to affect his people.*

*2 Cor. 6.11*

*Phil. 1.8*

*Rom. 1.11*

*1 Thes. 2.7*

*Verse 11*

*1 Tim. 4.12.*

*v/p.*

Lawfull causes  
of a Ministers  
absence from his  
flock.

*Alterius Ecclesian exsitaribus  
euocatur, minime vobis soliū  
studium dependi videor.*  
Amb. Ser. 28.

*Quis nibi mira-  
biter et divi-  
nitatis expro vi-  
tio veritas, quod  
non in manus  
me querentium  
reicerim. Tripa.  
hist. I. 6. c. 22.*

Phil. 2. 25. 28

bear vnto their people; I fear, many would finde a great want of brotherly affection. How empty are their hearts of this hearty and vnfained loue, who seeke pretenses of long absence from their flocks? whereby the duties of teaching, and examples of life in their own persons, are neglected. Surely, this loue ouerthroweth ordinary absence, without just and consonable causes. I deny not, but there may be som occasions, which may, and that lawfully, draw a Pastour for a time from his people: as, when the publike seruice of the Chur. shall require it, for the settling and compounding variances and differences, and such like profitable imployments. Thus, when the necessity of other Churches calleth for help at a Pastors hands, heer is a good occasion of absence. And vpon this ground, *Ambrose* excuseth himself vnto his flock. And secondly, when a Pastor personally is sought for, and cannot remaine amongst his flock without peril of his life: if the persecution be not publike, both of the people and Minister, but onely personal of the Minister alone; heer is then good cause of his absence. So *Athanasius* did leaue the Church of *Alexandria*, and hidde himself for the space of six years in a dry cisterne, and 4 moneths in his Fathers Tomb, and made this Apology for himself; *Who can blame me, beeing miraculously deli-  
nered, that I did not cast myself into their hands* (that is, the Arrians) *who sought mee?* Thirdly, when health of body shall require discontinuance for a time, it is lawfull. This cause staid *Epaphroditus* from

from the Church of the *Philippians*: whom, as soon as he was recovered, *Paul* sent unto them. Fourthly, a Minister may upon his necessary private occasions lawfully for a time bee absent: as, in following necessary suites of law for defending of his right, which requires his personall attendāce; or in attending som Courts of Iustice whither he is cited, and the like: heer are just and lawful causes. And yet in these cases, *Augustines* rule must be obserued: There must bee a care had, that the Church be not left destitute; but the Pastors absence be by others for that time suppli'd, and that by such as are sufficient to guide their people: making no such bad choice of their Curates, as *Ieroboam* did of his Priests; of the lowest of the people, who were not Levites, that is, not instructed in the Law of God; but of such as are painefull, faithfull, and able to instruct. So, *Moses*, going vp to the Mount, left *Aaron* and *His* his Deputies. And thus *Paul* sent *Timotheus* to *Theffalonica*, to stablish and comfort them touching their faith; and left *Titus* at *Creta*, to redresse the things that remain. Yea, if he be sincerely affected to his people, when the necessity is serued, hee will haue a desire to returne and visit his flock; and hee will say with S. *Paul*, *I long to see you.* He will haue such a desire after them as is impatient of delaies ( for so the word signifies w<sup>ch</sup> *Paul* useth); and wil not be long detained, after once he can get to bee released: but plaieth as the old-beaten Hare; beeing weary of long chasing abroad, returns home, and dies

Aug. Ep. 188

1 Kings 11.31.

Exod. 24.14

1 Thes. 3.2

Tit. 1.5

Rom. 1.11  
Ewītwobō.Longa cursa-  
tione defessus,

*cubilibus suis  
emori. Espenc.  
lib. 3. digress.  
ad 1. Tim. cap.  
22.*

*Omnis negligenter pastens toties sibi commendatum dominum cum gregem, cunctus summi non amare pastorem. Da-  
mas. epist. 4.*

Ob.

R.f.

dyeth in his owne borrough. I could wish then that such as are negligent, would themselues rather seriously consider this, then give others cause to complaine: for certainly want of loue to the flocke is the cause of wilfull absence from the flocke. And hee who loueth not the flocke, loues not him whose flocke it is: and therefore our Sauiour sayth to Peter, *If thou louest mee feed my sheep.* Wherupon (sayth one) euery one negligently feeding the Lords flocke, so often commended vnto him, is found not to loue the chief shepheard C H R I S T I E S V S.

But though wee feed not commonly by our selues, yet continually by our substitutes.

If the former occasions cause thy absence, this is good; as before I haue shewed: If not, it is no excuse, vnlesse thou couldst loue Christ by a deputie and substitute. It was a saying of one *Iodocus*, sometimes a famous preacher within the Realme of France, which hee did often inculcate in his Sermons (\* as one that often heard it doth report.) That such as feede their sheepe by Vicars (themselues being negligent and idle) shall go into heauen by their Vicars, but into hell in their owne persons: hee spake pleasantly yet vttered the truth. But to conclude this vse, *Aaron* was commanded to beare the names of the children of Israell vpon his shoulders, and vpon his heart, for a memorial before the Lord continually. To remember Ministers, sayth Bishop *Babington* (of respectiue memorie) vpon the place, How deare

\*Espener. Ad-  
ibunt per vic-  
arios paradisum;  
in persona in-  
Jeros.

vnto them the flocke committed to their charge should be, euen grauen as it were in their breasts, and euer in their minds to profit them, by all possible meanes they may, that they may bee saued. Looke then we do so: for if we haue no shoulder nor bosome for them, Christ that great *shepheard of the sheepe* will finde no mansion for vs.

A second vse of this point may be for people: let them learne to be perswaded of the loue and good affection of their Pastors toward them; and answere it againe with like loue and good affection. It is a policie of the diuell, to drieue men out of conceit with their Minister, and cause them to suspect his loue and affection towards them: and all for this end, that they may lesse profit by his paines. For well doth this enemy of mankinde know, that where there is no affection to the person, there will bee no regard of the preaching; where there is no liking to the man, there will follow a loathing of his Ministerie. For the mind being forestalled with this conceit, *The Minister loues vs not*, makes vs misdeeme all things whatsoeuer are spoken, to suit with the malitious Fountaine from whence preuidice supposeth them to proceed (as when the palate is annoied with some bitter humour, all things seeme bitter to the taste) and hereby is the effect of the word much hindered. We see this in the example of *Ahab* toward *Elijah* and *Micaiah* whom hee hated; and professeth his enmity toward them, and therefore despised the word that came from

their mouths. And without doubt here is a main reason why men profit not by the teaching of the word as they ought and might, Because they acknowledge not the loue of their Teachers, and their tender affection ouer them for their good : especially when they taxe and reprove them for their sinnes , then they thinke he loues them not, nor careth for them , but speakes out of malice and spleene , and so they hinder their profiting by his teaching. But, *I beseech you brethren to know them which labour amongst you, and are ouer you in the Lord, and admonish you, and to esteem them very highly in loue for their works sake.* We haue done now with the Compellation: the Valediction followeth.

Text.

*Farewell.* It hath beene an ancient custome, both amongst the Iewes and Grecians , to begin and end Letters and Epistles with Salutations and Greetings; and therein they did wish, to their friends , that which they counted the chiefest good. And hence the Heathen, as they were opinionated about the chiefe Good, so they did indifferently wish good things to their friends in their salutations. The *Philosophers* wished *prosperite*: the *Physicians* *health*: The *Common-people* *joy*: The *Iewes* wished *peace* : The *Romans* *safety* : And our *Apostle* here, *welfare*; vnder which he comprehends all blessings belonging to this life, or a better. From hence we learne, Common forms of Salutation and Greeting (both by word of mouth, and writing) are commendable, and are both ancient and Apostolical.

Doct.  
Common forms  
of salutation  
both by word of  
mouth and wri-  
ting are com-  
mendable.

A pre-

A precept for this duty wee haue giuen vs by our Sauiour: *When you come into an house salute it.* And againe, *Into whatsoeuer house you enter, first say, Peace be to this house.* A paterne wee haue in *Boaz*: who, coming among his reapers, said vnto them, *The Lord be with you*: and they answered him, *The Lord blesse thee* (Yea, the Angels themselues haue vsed forms of salutations). And in the Angel that came to *Gideon*, who saluted him thus; *The Lord be with thee, thou valiant man*: And in the Angell *Gabriel*, who came vnto the Virgin *Mary*, and said vnto her, *Hail, thou that art highly favoured, the Lord is with thee.* The Psalmographer insinuateth the commonnes of this Christian duty among Gods people, when he saith, *They that go by, say not so much as The Lord prosper you.* And we shall finde the Apostle *Paul* to be very precise in the obseruing of this point in all his Epistles; who oftentimes setteth down the greetings and salutations of others as well as his owne. The whole sixteenth chapter to the Romans, in a manner, he spends in this kinde.

But when the Prophet *Elisba* sent his seruant *Geber* to the Shunamites house, he charged him, if he met any man, *Salute him not; and, if any man saluted him, not to answer him again.* The same charge did our Sauiour giue to his Disciples, when hee sent them out to preach: *Salute, saith hee, no man by the way.*

The intent and meaning of the Prophet and of our Sauiour in those places, is not simply and absolutely

Mat. 10.11

Luke 10.5

Ruth 2.4

Iud. 6.12

Luke 1.28

Psal. 129.8

Rom. 16.4-17

Ob.

2 Kings 4.29.

Luke 10.4

R.C.P.

solutely to forbid greeting and salutation, but on-  
ly to enjoyn an omission of the practice of those  
duties of common curtesie and ciuility, so farre  
forth as they are a hinderance of the performance  
of waightier affaers, and other far more necessary  
duties. This then is their meaning : *Rather then  
you should any way hinder the quick dispatch of the busi-  
ness laid vpon you, speak to no man that you meet with-  
all by the way.* So then this makes nothing against  
this truthe. Now for the vse.

Vse 1.

Heer wee see, Religion and Christianity doth  
not make men rude and rusticall, as men of the  
world think and speake. God hath his Ethicks, a  
doctrine of behauour, in his word : whereby hee  
teacheth vs how to carry our selues wisely and ci-  
uilly towards all, and amongst all. And therfore  
it is a slander cast vpon religion by the father of  
lies, that it makes men clownish: for, Gods schol-  
lers are taught better manners, than to neglect so  
much as salutations either in writing or speaking.

Vse 2.

Phil. 4.8

And secondly, seeing it is a duty, and that so  
antient and so commendable ; let vs conscienti-  
ably learn to perform it both by word & writing.  
*Whatsoeuer things are true, whatsoeuer things are ho-  
nest, whatsoeuer things are iust, whatsoeuer things are  
pure, whatsoeuer things are louely, whatsoeuer things are  
of good report,* saith the Apostle (of which nature,  
as wee haue seen, this is) *think on these things to doo  
them.* And let no man say, These are small & slender  
matters to be spoken of, and stood vpon : for,  
it is a duty we are all bound vnto ; and our obedi-  
ence

ence is to bee shewed as well in the least as in the greatest matters. And therefore let every Christian make conscience of it, and of the manner of performing it ; and let him look,

First, to the *Form* of salutation, that it bee first *holy*, and not idle, profane, and vnsauory , as the salutations of swearers, swaggerers, and rude ruffians for the most part are : not, a pox in stead of peace ; nor, The diuell take you, for The Lord be with you ; not swearing in stead of praying. But our Salutations are to be holy, heauenly : wherein we are to craue the greatest blessings that are at at the hands of God, and beg the chiefeſt good for the persons we salute.

Secondly, *hearty* ; and therfore not hollow, nor formal and customary. Som there are that speak friendly to their neighbours, but imagine mif-chieſe in their hearts : as we ſee in *Iacob*, who cloaked his inward malice with ſweet and ſugred ſalutations, and moſt treacherously murdered valiant *Abner*, euen in the act of ſaluting him. The like was his dealing with *Amasa* : for, while hee ſaid vnto him, *Art thou in health, my Brother* , and took him by the beard with the right hand to kiſſ him ; with the other hand he ſmote him with the ſword, and ſhed out his bowels to the ground. And ſo *Iudas* can come with *Hail Maister* , as well as *Gabriel* with *Hail Mary*. Many ſuch wee haue, whom a man would judge to bee the flowre of curteſie, and to haue all complements of huma-ny in them : and yet notwithstanding all is but a

*Salutations  
must be first  
Holy.  
Dof. Boys p. 97.*

*Hearty.*

*2 Sam 3.27.*

*Cyp. 20.9*

*Mat. 26.49*

mask and vizard to colour their hypocrisie. Others there are, who (according to the worlds fashion) rest themselues onely in a company of idle ceremonys, and childish complements; ducking and imbracing, and the like : wherein consists all the grace of their greetings. It is well and truely said by one, that A handfull of old friendship is worth an arm-full of this new curtesie : for, that which is the pith and marrow of Christian salutation, *viz.* the lifting vp of the heart in desiring the welfare of those that wee salute, is growne out of fashion. But let vs renew it, and not content our selues in vsing good and holy forms, as *God be with you, God save you, The Lord blesse you*, or the like ; vñless we vsethem in a holymanner, feeling our harts affected with reverēce towards *God*, and inlarg'd in *love* towards our *Brethren* ; still remembryng, Salutations are praiers to *God* : and therefore our hearts must be lifted vp vnto him, and his Name on whom wee call must with all reverence bee thought vpon. For, if we onely speak of custome, not minding what wee say, wee take Gods holie Name in vain, for which hee will not hould vs guiltlesse. Such a fault this is, as ought to be matter of humiliation vnto all ; yea, to the very best.

Exod. 20.7

vñc 3.

And yet I cannot passe ouer this point without a third vñc, which is, *Reprobation* of such as neglect this either in whole or part, through wilfulness or weakenesse. Some there are, who are so strongly possessed, and rankly ouer-growne with malice and reuenge, that they will neither salute

salute such as they meet, nor answer such as salute them. These are possessed with a *dumb distill*, which had need to bee cast out by fasting and by praier.

Others there are, and they of the better sort, who take occasion to neglect this duety, because they are praiers ; and therefore think it vnlawfull to salute passengers ordinarily with *God bee with you, or The Lord blesſ you.* For, say they, wee knowe not who they are we meet withall, neither knowe we whither they go, or about what : or if wee do, yet suddenly so to say, is a taking of Gods Name in vain ; and so a sinne most fearfull. To answer these, thus much : Charity biddeth vs to thinke and hope the best in matters of vncertainty. But admit that he thou meetest with bee an vnbelieuer, and an alien from the common-wealth of Israel, yet greetings and common salutations are due to such. Our Sauiour, as wee heard before, commanded his Disciples whensoeuer they entred into *any house*, they should salute the same ; and gave them a form of salutation, which they must vse whether the Son of peace were there or no ; saying, *Peace bee to this house. And if the Sonne of peace be in the house, your peace shall com vpon it,* saith our Sauiour ; *if not, your peace shall return vpon you.* So then, wee see there is no hurt done whomsoeuer wee salute. If they be the children of G O D whom we salute, then wee doo good vnto them ; if nor, we do good vnto our selues : for, that good we desire may befall them, shall fall on our owne heads.

1 Cor.13.5

Mat.10.12

Luke 10.5

ob.  
2. John 10.

Rcp.

Titus 3.10.

But Saint *John* forbiddeth vs to salute, or bid *Godspeed*, to some; *For if we should bid them God speed, we should be partakers of their euill.*

Saint *John* there speakes of dangerous Heretikes, who did broach a contrary doctrine, and teach another Gospell; and therefore, after once or twice admonition, were to be rejected, according to the Apostles rule. Now such as these we may not salute, lest we seeme to give the least applause and approbation to their bad proceedings and damnable opinions.

Againe, thou knowest not what intent he hath, or where about he goeth: What then? yet, *Thy God be with you*, will doe no harme; much good it may. Doe hee intend any wicked action; as to *rob*, to *kill* or any such like lewdnesse? thy prayer may diuert him happily from his purpose: For who can act any wicked worke, so long as God is with him, to direct him by his Spirit? But it can neuer further him in his euill.

And lastly, though it be a prayer, yet our hearts may be lifted vp to God in the sudden vsing of it: For howeuer our deuotion is ordinarily more settled, whē we pray for our brethren in the congregatiōn: yet these short ejaculations by the way, may be profitable to our brethren, and acceptable to God. And though we doe not lift vp our hearts in the vsing of them, yet it doth not follow, that for our failing in the manner, the matter which is good should be neglected, or left unperformed. Let vs still do the one, and amend the other:

other: and so God will be well pleased, our brethren profited, and our selues comforted. And so much be spoken for the manner of the Exhortation: The matter of it followeth.

### The second Sermon.

**B**E perfect. The first thing he exhorts them to, is perfection: And where as there is a twofold perfection, the one of parts, the other of degrees; it is the later that is heere meant, and not the former. The point is, *Perfection ought to bee endeauoured: Our whole course of life should be a progress e unto it.* Perfection, in regard of sinne to bee purged out, In regard of grace to bee encreased and strengthened, In regard of our actions and operations, ought to bee hard followed, and striued after. *Therefore leaving the principles of the doctrine of Christ, let vs goe on unto perfection,* saith the Author to the Hebrewes. And againe, *Now the God of peace, that brought againe from the dead our Lord Iesu Christ, &c. Make you perfect in every good worke to doe his will.* So the Apostle exhorteth these Corinthians in another place of this his Epistle, to *perfect holiness in the feare of God.* And such as his doctrine, such was his practice: *This one thing I doe (saith he) forgetting those things which are bebinden, and reaching forth unto those things which*

Text.

Doct.  
Perfection  
ought to be en-  
deauoured.

Hebr. 6.1.

Cap. 13.20.21

2. Cor. 7.1.

Philip. 3.13.14

Ephes. 4. 8. 11.  
12.

are before. I preffe towards the marke, for the prize of the high calling of God in Christ Iesuſ. When Christ ascended vp on high, he gaue ſome Apostles, and ſome Prophets, and ſome Euangelifts, and ſome Pastors and Teachers. For what end? For the perfecting of the Saints, &c. Till wee all come in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man.

Reason.  
1. Theff. 4. 1.  
1. Cor. 9. 24.

1. Cor. 14. 20.

Luke 2. 52.

Vſe.

Christianitie, as we know, is compared to a way, and to a race: in which a man muſt not ſtand ſtill, but goe onward, if he would come vnto the end, and receiuē the crowne. And Christians are compared vnto Children, and therefore muſt euer bee waxing and increasing in ſtature; going forward in knowledge and in wiſdome; growing in ſtature and in fauour with God and man, as did our Sauiour.

Perfecte imper-  
ficti.

Diuers ſorts then are iuſtly to bee censured: firſt, Such as haue not yet begun well, nor entred as yet into a course of Christianitie; but ſpend their dayes in fulfilling of their luſts, and in a lazie forgetfulneſſe of Religion and godliueſſe. How is it poſſible a man ſhould be *Perfectus*, that was never *Faſtus*? make an end that never yet began. How farre from practiſing the Apostles precept is the Drunkeard, the Adulterer, the Couetous, the Vſurer? What perfection aime these at, vnlleſſe it be to be perfect ſlaues to *Satan*, or perfect Diuels: These as yet are perfect imperfect ones. Let all ſuch ſpeedily beginne, that they may continue and end. It is imposſible for him

to

to be perfected, who is still abortive. Begin be-times, deferre no longer, lest Gods end comes before your beginning. Early holinesse (say some) prooues ripe corruption: but certainly, habituated prophanenesse prooues ranke damnation; delay is dangerous. Enter then into the way of pietie, and follow it; striuing with all your powers, to grow vp to a *perfect man, unto the measure of the stature of the fulnesse of Christ,*

A second sort to be reprooud, are such, as haue begunne, but goe not on; Dwarfes and Dunses in Religion, alwayes being one, standing at a stay, not growing at all; notwithstanding the great meanes God in mercie hath afforded them: Like to *Pharaohs* seuen leane kine, who deuouring vp seuen fat ones, seemed as leane, and as lanke, and euil fauoured as euer they were before. Such as are no wiser at fiftie then at fifteene; oh how we censure it in them! And such Schollars as after many yeares teaching profit not, or are no better learned then they were the first day; How doe we condemne? And yet this is the estate of many thousands amongst vs: of whom wee may say, as *Saint Paul* speaketh of those silly women laden with sinnes, and led away with diuers lusts, *They are ever learning, and never able to come to the saving knowledge of the truth.* They remaine in the Schoole-house of Christ; heare Sermon after Sermon; haue lesson after lesson; *precepts upon precept, line upon line, beere a little, and there a little: yet never a whit bettered in their knowledge;* en-creased

Ephes. 4.13.

Gen. 41.21.

2. Tim. 3.7.

Esay 28.10.

\* *Much like Fabia in Quintilian, who for 30 years together would not confess, she was a year elder.*

creased in faith, further'd in sanctification of life : but, where you left them this year, you shall finde them the next, yea many years after ; if not much worse. \* The time of their life, and years of their age proceed and hasten vnto an end : yet they endeavour not to make a progress in godliness, they striue not at perfection, but thinke they haue enoughe, and made progresse sufficient : whereas all of vs should prouide, that as the outward man deceieth, so the inward man should bee renewed ; and as the body is weakned, so the spirit should be strengthened. These are like to the Sunne in *Iosuah's* time, that stood still and moued not.

A third sort to bee reproued, are such as haue begun well, and held on for a while, but now recoil like *Zarah* in *Thamars* womb ; *Apostates, back-sliders*, who return to their ould sinnes, and start away like a deceitfull bowe, as if they never had bin the men : resembling *Nebuchadnezzars* image, whose head was of gold, and whose feet were of dirt ; beginning gloriously in the spirit, but ending shamefully in the flesh, as the Apostle speaketh of the Galatians. Many there are that haue set out very fresh, like some pampered jade, which at first is so free that no ground wil hold, but soon after giue in and tire. Of how many may it bee said, They haue been forward, zealous, carefull in the waies of godliness, &c ; but now the world hath choaked them, the vanity thereof beguiled them, they are not the men they haue been ? Alas for such ! in as much as they are becomne very dogs

Dan. 2

z. Pet. 3. 22

dogs and swine. The diuell himselfe can say hee hath been good: but what is hee the better? nay, he is much the worse. God will reward vs in the present tense, not in the preterperfect tense; as we are, not as we haue been. It were surely better for such, never to haue knowne the way of righteousness, than, after they haue knowne it, thus to turn from the holy commandement deliuered vnto them. \*All these come far short of the Apostles precept, *Be perfect.*

By which rule let vs all walk; and resolute, endeavour, contend, and striue for perfection, as for a prize; adding *grace to grace, and growing from strength to strength.* As the waters spoken of in *Ezechiel* grew vp by degrees, first to the ankles, then to the knees, then to the loynes, and lastly to the head: so let vs be *proficiencies*, going and growing vp; that at the last we may bee *perfecti*, made perfect men in Christ. Proficiency is comfortable, and a pledge that the Lord will perfect what hee hath begun. And, to stir vs vp vnto this duty, let vs consider how naturall things doo affect, and in their manner long after, the perfection of them-selues. The infant is still growing in the womb, vntill it come to a perfection: and so, plants and other living creatures; wee see what little beginnings they haue, yet they never cease mounting till they attaine their due perfection. As nature hath put this property into such things as are by her made vnperfect, whereby they enlarge them-selues, and growe out to the perfection which

2 Pet. 3. 22

\* These are like  
the Sun in He-  
zechial's time  
that went back-  
ward.

Vfe 2.

2 Pet. 1  
Psal. 84

## Christian Curtesie, or,

Mat. 12.31

doth agree vnto their kinde : so hath grace much more this property, that albeit it hath weake and small beginnings ; yet if true, it will growe as a grain of mustard-seed, and increase mightily. It may then justly bee feared, that thou hast not the truth of Christianity, who hast not a desire & longing after the perfection of Christianity : and thou that doost not aime at the perfection of degrees, hast not in truth the perfection of parts.

Euseb. 6.24

As for absolute and Angelicall perfection, it is not to be expected in this world. It was the heresie of *Nonatus* and *Pelagius*, who boasted of such a purity, and gaue the name of Puritans vnto them-selues. Our perfection is in part, not wholly ; in respect, not absolute. An imperfect perfection ours is : and this it is ; *To acknowledge imperfection, and strive hard toward the mark* (which is the thing that now we presse) as the Apostle sheweth. For the attainment of which, these directions may be auaileable : *First, learn to forget that which is behind, and look on that which is before.* Think not so much of what thou hast attained, as what remains to be atchived : look not so much on what thou hast done, as on what remaines by thee to bee done. This is a good course, Often to consider how far short thou art of that thou shouldest be.

Imperfecta per-  
fessio.

Phil. 3.13.14

Means to attain  
perfection.

Phil. 3.13

Secondly : Compare thy self with thy superiours, rather than with thy inferiors, in grace : we often look vpon o hers far behinde vs, and That causeth vs to think wee need not so bestirre our selues. And hence it is that we seem to our selues

half

half-Angels, because we are not (as some others) half-diwels. Such a deceit is this ( faith one ) as that of Drapers, who commend a kersey by laying it to a rug. Our knowledge is thought super-abundant, because it is more then what our fore-fathers had ; neuer considering that our meanes are more, and therfore God looks for more from vs. And this causeth many to sit downe , and rest themselues contented with what they haue. And yet in things of this life men do not thus: for, what man, hauing a competent estate, will cast his eye vpon a begger that hath nothing ; and thereupon conclude, He is rich enough, he will now giue ouer trading ? Rather he wil set before him one richer than himselfe, to prouoke him to greater diligence : And so let vs set before our eies the most eminent amongst Gods Saints ( as, *Abraham, Job, David, Moses*) yea God himselfe ; that so our dull flesh may be spurred on, and we caused to endeaour to be perfect, as he is perfect.

Thirdly, bee daily conuersant in the reading, hearing and meditation of holy Scriptures: for , they are giuen by inspiration of God for this end, *That the man of God may be perfect, throughly furnished vnto all good works.* What might wee come to in Christ, if wee would daily study the Scriptures, and meditate therein continually ? for want of which, we grow so slowly. The neglect of labou-ring at this oar causeth vs to go downe the winde and tide.

These means let vs vse, that we may attain vnto  
G 2 per-

Mat.5.48

2 Tim.3.16.17

1 Sam. 6

perfection. And as the kine of the Philistines, which drew the Ark of God, though they were milch and had calves at home ; the one to weaken them, the other to withdraw them : yet, without turning to the right had or left, they kept on their way til they came to *Bethshemesh* : so, hauing once joined our selues to the yoak of Christ, and bearing the Ark of his law vpon our shoulders in the way of a vertuous life ; though we haue many hinderances ( worldly allurements, the diuels temptations, and our owne sinfull prouocations ) yet let vs keep on the way of godliness, being not like the old Moon in the wane, but like the new in her increase ; and like the morning light, w<sup>ch</sup> groweth brighter and brighter to perfect day : Remembryng, that as God is *Alpha* and *Omega*, so hee will haue his seruants to runne from *Alpha* to *Omega*, from the beginning to the ending in the constant profession of the faith. Pray therefore for perseuerance : and look to thy self that thou losest not the things which thou hast done, but that thou maist receive a full reward. And so we pass from this duty vnto the next.

Text.

*Bee of good comfort.* The Apostle well knew with how many discouragements they were to meet withall ( for there is no calling nor duty but hath his crosses attending. ) *Without*, the world, sometimes scoffing at their piety, and laughing it out of countenance ; otherwhiles threatening ; otherwhiles vexing ; alwaies labouring to discourage ; few to accompany ; many to oppose. *With-*

in ;

in; conscience of infirmitie and imperfection: which is so strong and preualent with many, that they become weary of well doing, because they are weake in doing. And therefore the Apostle willeth them to comfort their hearts one with another iointly; and each one feuerally, that they might be able to withstand in the euill day, and not make shipwracke of their faith when any boisterous tempest and storme of temptation did arise. The point that naturally ariseth out of the words (to passe by others) is :

*Christians ought mutually to comfort one another, and to be comforted one by another.* This is the scope of the Apostle and the sense of the words, as wee haue scene at the beginning in the Exposition. For further prooфе and confirmation, read what is sayd in the Prophecie of *Isaiah*. *Comfort ye, comfort ye my people, sayth the Lord God: speake yee comfortably to Jerusalem.* And in the Prophecie of *Zephaniah* thus read we: *Sing O Daughter of Sion, shout O Israell, be glad and reioice with all the heart O Daughter of Jerusalem.* And in the same Psalme which the sweet singer of Israell penned to giue instruction(as the title hath it) the righteous are charged with this duty: *Be glad in the Lord, and reioice ye Righteous, and shout for ioy all yee that are upright in heart:* and elsewhere thus; *Let Mount Sion reioice, and let the daughter of Iuda be glad.* And in the new Testament our Apostle doth often vrge it. *Wherefore comfort yee one another. Wherefore comfort your selues together. Wee exhort you Brethren to comfort*

Deut.  
Christians ought  
mutually to  
comfort one  
another.

Esay 40.1.2.

Zeph.3.14

Psal.32.11

Psal.48.11

<sup>1</sup> Thes.4.18  
Cap.5.11  
Verse 14

Verse 16.

Phil. 4.4

Reason.

2 Cor. 2.7

Vse 1.

Dor. Hall De-  
cad. 2. Epist. 8

the feeble minded, support the weake. And in the same Chapter, he doth enioine a continual rejoicing : *Reioice euermore*; In all estates, aduerse or prosperous, in whatsoeuer condition God is pleased to place vs in. So is the precept; *Reioice in the Lord alwaies, againe I say reioice*: hee doubles the *Mandate*, to shew the necessitie of the dutie. And this was the end of *Leniticall Festinities*. Thus wee haue seene this point prooued : viz. *Christians ought mutually to comfort one another, and to take comfort one of another*.

And good reason: For sorrow is a gulfe, and swallowes vp many when comfort is wanting: as the Apostle sheweth to these Corinthians, when hee requireth them to forgiue and comfort that excommunicated person. The diuell is subtil: and when any of Gods children are in perplexitie, then he laboureth to take most aduantage against them; as experience maketh good.

The vses follow hereupon.

First, *confutation* of their sottish opinion, who thinke no ioy nor comfort belongs to a Christian; and that the life of a man, fearing God, is a dumpish and melancholy life. And why so? because they cannot take pleasure in vanitie, and laugh and be merry in things sinfull. Surely, that which is a carnall mans greatest mirth is vsually the greatest sorrow of a Christian, and makes his heart to melt for grieve. The world is like an ill Foole in a play: the Christian is a iudicious spe-  
ctator

statour, who thinkes those iests too grosse to bee laught at ; and therefore entertaines that with scorne , which others with applause. But haue they then no ioy ? Yes, matter of great ioy. *The voice of rejoicing and salvation, is in the Tabernacles of the Righteous.*

But who more heauy and vnchearefull , more sad and sorrowfull ? experience shewes it : that we see ; their ioy we see not. True: For *the stranger shall not enter into his ioy*, they shall not meddle with it, nor can they discerne it ; It being internal, and requires an internall eye, the eye of Faith to discerne it with. And for their sorrow, it cannot bee denied but the Godly are oft-times more sorrowfull then they haue cause. And yet when they haue cause their joyes are an hundred fold more than their sufferings. And their greatest sorrow is but as a painted sorrow in comparison of the sorrow of the wicked : and therefore sayth the Apostle , *As sorrowfull, yet alwaies rejoicing:* w<sup>ch</sup> maner of speech is wel obseru'd by one, and is worthy to be obserued by all. He bringeth in the sorrow of the Godly with a *quasi*, *as it were sorrow*; not that it is sorrow indeed, but sayth he, *As sorrowfull:* but when he speakes of *joy*, there is no *quasi*, but true ioy. The *Sorrow* of Gods Children then hath a *quasi*, their *joy* hath none. But now, *è contra*, the wicked worldling is most miserable ; For his *joy* hath a *quasi*, but his *sorrowes* are without. They are sorrowes in good earnest: and therefore they are bidden to *howl* and *lament*,

Psal. 118.15

ob.

R. f.  
Pro. 14.10.

Mark 10.30

2 Cor. 6.10

Ansel. in loc.

James 5.11  
*Florent ad tempora pereuntia in aeternum: flor- rent falsis bonis, pereunt veris tormentis.* Aug. m psal. 53. v. 2.

Pro. 19.4.7

to weep and roar, *for those sorrowes that shall come upon them.* They flourish and joy for a time, but they perish and mourne for euer, saith a Father: they joy in false & deceiueable good things, and they perish in true and remediless torment.

Secondly, *Redargution or Reprehension*: first, of such as fail in their duty, in not giuing comfort; secondly, of such as fail as much in their duty, in not taking comfort when it is giuen. Of the former sort there are degrees. Some there are that will giue comfort, but not to all; or at least not in that manner and measure as is fitting. Let some of the wealthier sort be in any trouble, then there is riding, running, sending, going, pitying, praying; and, as mice and rats, they run to the Barne w<sup>ch</sup> is full of corn: but he that is poor, is hardly acknowledged of his brethren, much lesse cōforted; or if he be, it is very coldly: few words are spoken whereby his wearied and perplexed spirit may be refreshed. Will you hear the vsuall form of comforting? I am sorry, neighbour, to see you thus, say some. I hope to see it otherwise with you ere long, say others; I should bee sorry else: I haue seen others as lowe brought as you, yet haue done well enough. And heer is all. As for deeds, it may be some rich Chuff may send-him in a pot of pottage, or a groat; and think hee hath done a work of supererogation in so doing. Heer is sory comfort to refresh the bowels of the saints withall in the day of their distresse. Others there are that giue gall for meat, and vineger to quench thirst,

thirst; as the Iewes, our Sauiour: adding affliction to them whorn the Lord hath wounded, by insolencies & exprobations; as *shemei* to *David*. Of the same spirit, amongst vs wee haue many; who triumph in the greatest miseries of their brethren. That misery of miseries, a wounded spirit, many make it rather matter of exprobation than of compassion: This is the fruit of your Church-gadding and Sermon-following; or else by questioning sincerity, as the friends of *Job*. See, say they, now God hath met with him, he is paied home for his hypocrisie, &c. Of such as these may be truly said, *Miserable comforters are you all.*

But let all such miscreants remember and hear their doom which the Prophet *David* denounces against them by Propheticall instinct. *Poure out thine indignation upon them, and let thy wrathfull anger take hould upon them: for, they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.* Goe on then, thou that art so barbarous & inhumane: laugh at the Religious: sport thy selfe with their sorrows: make thy selfe merry with their miseries; and count it melody, To see and hear of the maladies of thy Brethren: Yet knowe, that *light is sowne for the righteous, and joy for the upright in heart.* But, as thou hast done, so shall it bee done to thee: thy reward shall certainly return vpon thy owne head. For, the mouth of the Lord hath spoken it.

A second sort that this doctrine meets with, are those who doo not fail in giuing, but in not recei-

uing comfort when it is offred. You shall heare these often effectually comforting others that are in misery, and liberally drawing out of the *wels of consolation* for others that are afflicted ; yet themselfes will take none. May not the prouerb be fitly applyed to these ? *Physician, heal thyself.* They will spend much time in making knowne their wants, but will not apply the remedy. No argument can be strong enough to make them chearly ; but, as *Rachel* weeping for her children , they will not bee comforted. And why so ? Because they are vnworthy of such gratiouse promises. But *doe* not thou stay till thou bee worthy : take the comfort that is brought, and be thankfull. Wee would count him mad, that being fallen into som pit, and nigh to drowning, calling and crying out for help, should yet when help is offred withdraw his hand because hee hath done nothing worthy of that loue and kindnes. Look thou to those conditions that are required in Gods word , and see thou bee capable of those comforts ; and neuer stand vpon thy owne desert or merit : for, though it bee too much for thee to haue, yet it is not too much for God to give.

Thirdly, Instrukcion to the performance of this duty. First, mutually one another ; and secondly, euery one himself.

*Man that is in misery should bee comforted of his friends,* saith *Iob*, *but that men haue forsaken the fear of the Almighty.* You then that haue this feare of God before your eies, make conscience of this duty :

duty: and as you desire to partake comfort from God, so with-hould it not from the afflicted. It is reported of the Bees, that when one is sick, they all mourn: and of the Sheep, that if one of them be faint, the rest of the flock will stand betweene it and the Sunne, vntill it bee reuived. God hath hewen vs all out of one rock, tempered all our bodies of one clay, and spirited our soules of one breath. We are all sons of one Father, members of one body, and heirs of one Kingdome: in respect of which neer linking together, ther should be compassion and sympathy betwixt vs. *If one member grieue, all suffer with it*, saith the Apostle. And doo we not see, when a thorn is got into the foot, how the back bows, the eyes pry into the hurt, the hands are busie to pluck out the cause of the anguish: *Even wee are members one of another*; and therefore be it so. So shall God recompense it into thy bosome; and the soules of the afflicted blesse thee.

And for our selfies: Let vs chear vp our hearts, and not darken the glory of religion by our vncomfortable walking. If worldlings offend, that they laugh when they should mourn; wee offend no lesse, if wee droop in cause of chearfulnessse. And what estate can we be in, wherein wee haue not cause of chearfulnessse, if wee bee the Lords? If both earth and hell should conspire to afflict and molest thee; yet if thou hast God thy Father, Christ thy Savior, the holy Spirit to be thy comforter, and Heauen for thy mansion: thy sorrow

*Ægrotante una  
lamentantur  
omnes. Plin.*

*: Cor. 12. 26*

*1 Cor. 11. 29  
Psal. 41. 1. 2  
2 Tim. 1. 16. 17*

Mat. 25.21

1 Pet. 1.8

Doff. Hall Dec.

cannot counteruail the causes of thy joy. Thy los-  
ses, crosses, may be great : but thy joies do far ex-  
ceed. *Enter into thy masters joy*, said the Lord vnto  
his seruant that was faithfull. Great joy it must  
be, because our *Masters* ; and because that enters  
not into vs, but we into it : such, which we cannot  
comprehend, but are comprehended of it. Wor-  
thily then is it called *Joy unspeakable, and full of  
glory*. In time of grief then put *Davids* question to  
thy heart, *Why art thou sad, my soule ? and why art  
thou disquieted within mee ?* Weigh all things well  
in the balance of the Sanctuary ; and, I dare say,  
thou wilt not knowe whether to bee more angry  
with thy self, or more ashamed at the answer. It  
may be it is thy body, or thy purse, or thy fame,  
or thy friends, that causeth that vnchearefulness :  
it may bee none of these ; onely thou art sad be-  
cause thou art. But what if these, or more ?

Yet, hast thou God ? If yea, Why then doest  
thou not rejoice ? Canst thou freeze in the fire,  
and starue at a feast ? He is the authour of all true  
joy, how canst thou be dumpish ? Hast thou the  
conduit of Comfort, and yet abid'st in heauiness ?  
*Paul and Silas*, they sang in the prison : The Mar-  
tyrs in the flames : *John Baynam* rejoyced, as if  
hee had been in a bed of Roscs, when hee was at  
stake. No doubt, these were sensible of the pain :  
but the sweetnes of that joy, which they had aris-  
ing from the fruition of God and his fauour, o-  
vercame the feeling of their present torments.

Suffer not then thy selfe so to be vanquished or  
dif-

dismayed by any grievance whatsoeuer, as that thou shouldest not be able chearfully to serue the Lord. And so I come to the next thing the Apostle exhorts vnto ; and that is *vnanimity*.

*Be of one minde.* In which words, the contentions and dissensions that were amongst them are noted out ; and they exhorted to vnanimity and consent in matters of faith and doctrine. The note is : *Such as professe one and the same faith, should minde and affect the samethings.*

In the beginning of the former Epistle which hee wrote to the Corinthians, as well as in the latter end of this, wee shall finde the Apostle commanding this duty to them ; thinking it to bee so necessary, that both in the beginning and in the end, and at all times, they were to be put in mind of it. *Now I beseech you, Brethren* (saith hee) *by the name of our Lord Iesus Christ, that ye all speak the same things, and that there bee no divisions amongst you ; but, that ye bee perfectly ioyned together in the same minde, and in the same judgement.*

And in his epistle to the Romans, the last chapter sauie one, hee makes a most earnest praier to God, that this might be found among them ; saying, *Now the God of patience and consolation grant you to be alike minded one towards another, according to Iesus Christ ; that you may with one minde, and with one mouth, glorifie God.* And writing to the Philippians, hee doth deeply charge them (yea, strongly adjure them) that *if there were any consolation in Christ, any comfort of loue, any fellowship of the spirit,*

Text.

*Doct.*  
Professours  
should be alike-  
minded in mat-  
ters of faith and  
doctrine.

1 Cor. 1.10.

Rom. 15.5

Phil. 2.1.2

if any bowels and mercies ; fulfill yee my ioy, that yee bee like-minded, having the same loue, beeing of one accord, and of one minde. Were not this a duty of great importance, surely the Apostle would never bee so earnest in the vrging of it ; beseeching, praying, yea adjuring vs to the practice of it. And no wonder.

For a great aduantage is giuen to the enemy by dissencion : It is a military principle, *Tempt not an enemy by gining him the aduantage.* Wee giue them opportunity to shuffle-in their counterfeit coine, whiles we consent not in our gold : ( And yet alas the difference amongst vs is not somuch about the weight or purenes of substāce, as about the fashion.) And this, *Eusebius* obserues, was the policie of the subtil serpent, when persecutions gaue the Church breathing space, Euermore to begin to vexe her with her owne diuisions.

Alas for vs ! for there is vtterly a fault amongst vs in this respect. As for diuision in Doctrine, which is Heresie, we cannot be charged with ; but for diuision in rites, which is Schisme, that is our disease. In substance we ioine, and therefore thinke it a small matter to dissent in circumstance: and indeed it is the leſſe matter; yet such a matter as deserues a sharpe censure : what detriment it hath been vnto our Church, hee hath no mind that considers not, no heart that condoles not. Shee hath beene like *Rebecca*, troubled in her wombe with the striuings of two children of contrary dispositions : which hath caused her to complaine

*Euseb. Eccles.  
Hist.*

*1. 1.*

complain, *Why am I thus.* *Ephraim* is against *Manasses*, and *Manasses* against *Ephraim*. Woe to such vnnaturall brethren who pittie no more the paines of their mother. Surely the Authors and Fautors of her diuision haue much to answere for before the Lord. For the sinne is so great, if we beleue *Chrysostome* (especially authoritie being resisted) that it cannot bee expiated by Martyrdom.

Let it therefore admonish and exhort as many as loue the peace of *Sion*, to bee knit together in one mind and one iudgement in the Lord. Read how many vnities the Apostle puts vs in mind of, that we might be the better wonne to this vnitie: *There is one Body, one Spirit, one Hope, one Lord, one Faith, one Baptisme, one God and Father of all.* Indeed, if we ferued diuers Lords & Masters, there might sometimes naked swords be seen: but now contentions must needs be odious.

Againe consider, Is it not a shame for the children of God to dissent, when the children of hell are at peace? The diuels in hell are not diuided: and it is necessary for them to hearken one vnto another (saith a Father) and to haue vnyt in their distraction, lest they ruine their owne kingdome. For a kingdome, nay that very kingdome being diuided against it selfe could neuer stand. Thirdly, consider the effects that follow hecreupon. The diuision of tongues, as we read in holy writ, hindred the building vp of *Babell*: and it cannot otherwise bee but the diuision of hearts must needs

Gen. 25.22.

17/2.2.

Ephes. 4.4,5,6.

*Expedit ipsi  
demonibus ob-  
andie fibi iuu-  
cem in Schis-  
mate. Chrys. in  
Matth. lxx. 29.*

needs hinder the building of our Ierusalem : Gods Sabbaths are neglected : the Word , the Gospell of Christ Iesus, cannot haue that free passage, that it otherwise could and would haue, were it not for our owne home-bred broyles. Some wil heare none but refusers of conformity: others take aduantage of their disobedience, to contemne their Ministry : both waies, the kingdome of Christ is hindred. It giueth likewise matter of encouragement vnto our enemies. How commeth it to passe ( say Papists to vs ) you haue so many sects amongst you ? What meane the tearmes of *Zuinglians*, *Lutherans*, *Calvinists* ? How is it that some are *Brownists*, some *Baraiffs*, some *Puritans*, some *Protestants* ? How happens it, that touching Ceremonies & Discipline ( Blessed bee God, they can taxe vs in no other ) there is such disagreement ? *Clemens Alexandrinus* brings in the Heathen, exprobating our religion for vntreue, vnwarrantable; vpon this very ground.

Strom. l.7. Quia  
Omnis secta  
christianismi-  
tulum sibi ven-  
dicit, tamen alia  
alium execratur  
& condemnatur.

Thus it giueth aduantage to our enemies to scorne vs ; yea, and more, to scourge vs. Aske the reason why the wild Boare hath spoyled the vineyard ; why the *lim* and *Zijm*, filthie and vncleane birds, roost themselues within our sanctified Dominions. The answere must be, Israel is not true to *Iudah* : the renting of the ten Tribes from the two, hath made both the tenne and the two, miserable : *scilicet* his arrows, taken singly out of the sheaf, are broken wth the least finger : the whole bundle vnseuered feares no stresse. By dif-

dispersing our forces we have weakened our selues: and thus we haue found the Politicians rule to be but too true; Make diuision, and get dominion. Dissensions haue beene, and are, a Lent to our friends, a Christmas to our foes; gain to the one, and losse vnto the other. To draw now to a conclusion of this point: Let it be enough (yea, and more than enough) that our falling out hath been a grief and heart-smart to our mother: let vs proceed no further, lest we all smart for it in the end. So shall the peace of our Ierusalem break forth as the light; and the saluation thereof, like the morning-Sun. Let vs be guided by that one rule w<sup>th</sup> God hath prescrib'd in his word; and not decline from that, either to the right hand or to the left. In such things as are not reuealed, let vs a-while suspend our judgements; and wait GOD's good pleasure for the reuelation of them: and, to those things that are reuealed, let vs hold fast. And this is the way to haue the joy of our Sion full.

*Live in peace.* As the former precept had respect to matters Ecclesiastical; so this, to things ciuill: whether *Politicall*, as between neighbour and neighbour, superiour and inferiour; or *Economical*, which is to be practised in the priuate family between the husband and the wife, the parent & the childe, the master and the servant, &c. The obseruation is this:

*Christians are to lead a peaceable and a quiet life one with another.* All discord and contention is to bee auoided, euen in ciuill and extermal things: and

I

peace

*Divide & im-  
presa. amicorum  
dispensia bohémia  
compendia.*

*Text.*

*Prius pertinet  
ad opsonum  
consensum: ut  
scilicet idem de  
fide & dogma-  
tibus ipsis senti-  
amus. Aliorum  
est mutua se cha-  
ritate & amo-  
rum consunctio-  
ne complecti.  
Cal. in loc.*

*Dicit.*

*Christians are  
to live peaceably  
one with an-  
other.*

peace and quietnesſ is to be followed.

Doſt. Hall Rom.  
irrecon ſect. 2.

Zach. 8. 19

Pſal. 34. 14

Mark. 9. 50

James 3. 18

Rom 14. 19

1 Pet. 3. 11

1. Thes. 4. 11  
Reason.  
Col 3. 15.

There is nothing (ſaith a Worthy of our times) which the Angels did more gladly congratulate vnto men, or which Christ did more carefully bequeath, or the Apostles more earnestly enjoyn, than this practice of peace. How oft, and how vehemently, doth the Spirit intreat and command vs to haue peace, and to imbrace it ? Wee are commanded to loue and affect it : *Loue the truþ, and peace.* Neither is it ſufficient to loue, but wee are enjoined to ſeek it : *Depart from euil and do good, ſeek peace and enſue it.* Neither is this ſufficient to ſeek it, but we muſt alſo haue it : *Hauē ſale in your ſelues, and haue peace one with another.* But what if peace will not be had ? what then ? S. James then chargeth vs to make peace by our endeauours, by our patience. *The fruit of righteouſnes is ſowne in peace of them that make peace.* But, if in caſe it be once made and had, what if it will not ſtay nor abide with vs ? Then, ſaith S. Paul, *Follow after the things which make for peace.* And what if it will needs a-way, and hide it ſelf ? what is then to bee done ? S. Peter wils vs in this caſe to *follow peace, & inquire after it.* And how if we knowe not where to finde it, or how to follow it ? Then muſt wee take the Apostles counſell, and *ſtudy for it.*

That Reason may be giuen (amongſt many others that might bee rendred) for this truþ, w<sup>ch</sup> the Apostle makes : *You are called to it in one body.* Where, the reason of it is double : firſt, from their vocation, *They were called to it;* and that not onely

ly by men, who by their lawes require peace, but especially by God: And that not onely in those generall precepts of the word before quoted and the like, where this duty is vrged; but in speciall maner in the word of reconciliation: That word that conuerts vs, which is called *The Gospell of peace*, which makes lambs of lions, as the Prophet sheweth when he speaks of the fruits of the Gospell in the Kingdom of Christ. *The wolf*, saith he, *shall dwell with the lamb, and the leopard shall lie with the kid, and the calf and the lion, and the fat beast together: and a little childe shall binde them.* The meaning is, that in the Kingdome of Christ the Gospell should make the most mighty, fierce and cruell, who were as lions and wolues, and such like; to put off their woluish and lion-like nature, and become gentle, milde and peaceable.

The second reason that he giues, is from their inittuall relation.

*In one body.* They were members of one body. And as it is vnnatural and vnseemly, To see a man to rend and tear his owne flesh: so is it most vnnaturall and vnseemly for Christians, To bite and deuour the one the other, by jarring, wrangling, or complaining.

The enemies vnto peace are heer to bee repro-  
ued: Such as those of whom *David* complaineth;  
*Wo is mee that I sojourn in Mesech, and dwel in the tents of Kedar. My soule hath long dwelt with him that hates peace. I am for peace: but, when I speak, they are for warre.* They are neuer well but when they are in

Isay 11.6

Reason 2

Psal. 120.5.6.7

brabblings, contentions, and suites of law : if they be out of these, they are out of their own element; as a fish out of the water. You shall hear little else come from between their lips but *Law, Law, In-  
fice, In-  
fice*; and that for matters of no moment, for the value of a groat; nay les, for very nothing. And when there is difference between them and any other, how hardly are they drawne to peace, or any good agreement? A Bear is with far more ease drawne vnto the stake, than they to that. The like failings may be found in priuate families between the husband and wife, parent and childe, master and servant, to the dishonour of God, dis-  
comfort of themselves, and ruine of the whole house.

Hence it is that there is so much compla-  
ining of the married estate : for, scarce more vse it, than doo accuse it. And how so? They them-  
selues make bitter sauce, and then cry out of the meat : they liue not in that estate according to Gods direction, but after their owne lusts ; From whence, as Saint James sheweth, *proceed warres and contentions*. The house is full of brawles and chid-  
dings : discord driues the blessing out of doores. The Sonne of peace is not there : peace doth not rest there. No wonder then if they com-  
plain.

To the practice of peace let vs be all exhorted. Would to God wee could once frame our selues to liue in it ; and those vnpacient spirits amongst vs would once turne themselves to more amiable

James 4.1

Luke 1.6

1Pe 2.

cour-

courses. But let all such as looke for peace from the God of peace, take vp *Danids* Motto in sincerity of hart : *I am for peace.* Let vs long after peace, and endeauour it ; seek peace, and pursue it. Vices follow vs : vertues flee from vs. As wee must runne apace from vice,lest it ouertake vs : so wee must runne as fast after peace and other vertues, that we may ouertake them. Doth thy aduersary offer thee peace ? Then peace followeth thee : see thou imbrace it. Doth he not offer it ? Then doo thou knock at the gate of peace, desire to speak with it : In so doing thou shalt shew thy self to be a childe of peace.

I. 1. 126.7

But why should I be so base as to yeld to him ? he did the wrong, let him seek peace.

cb.

Nay : why shouldest thou be so base as to yield vnto the diuell ? For, whosoeuer giueth place to wrath, giueth place vnto the diuell. Hee offred the wrong, and yet seeketh not peace : it is his weaknes and folly. Doo thou seek an end, and pursue peace : it will bee thy wisedome and glory.

R. f.  
Eph. 4. 26. 27

There was sometimes a variance betwixt two famous Philosophers ; *Aristippus* and *Aeschines*. *Aristippus* comes to *Aeschines*, and seeks for peace. *Aeschines* gladly entertaineth such a motion. Well, saith *Aristippus*, remember though I am your elder, yet I sought the peace. True, said *Aeschines* ; and for this I will euer acknowledge you to bee the worthier man. For, I began the strife ; but you the peace.

Motives to peace

Hee that began the quarrell is the worst ; and he that procures Peace, the worthiest.

Sundrie are the reasons or motiues which scripture vseth to presse the endeouour of this duty. It would be too long to number all : these are some.

1. Cor. 7. 15.

First, our calling is in and vnto peace, as we before noted and now againe will touch : *God is a God of peace*; *Christ is the Prince of peace*; the *Gospell is the Gospell of peace*; the *Godly are children of peace*. Wee haue one Shepheard and are of one sheep-fold, liue in one Church which is the house of God, feed at one table ; strong bonds all to binde vs to the peace. How fowle a thing then is it to see discord amongst such as are knit together with so strong a tye ? The Creatures in the Ark (as we know) agreed together, though of a fierce cruell and deuouring nature. A great shame then will it bee to vs, that liue in the Arke of Gods Church, if wee agree not : It is for dogges and swine to barke and grunt one at another, and not for Sheepe and Lambes ; all the world would wonder, to see them bite and teare their fellows. If then wee professe our selues to be members of this Church, sheepe of this fold whereof Christ is Shepheard, let vs liue in loue : for how can we, with any comfort, looke him in the face, when we so farre differ from the nature and properties of his sheepe, in eating vp and deuouring of our brethren ?

2. Motive.

Againe, it is *good and pleasant*, sayth the Prophet

phet *David*, for *brethren to dwell together in unitie and peace*. And no wonder, for the very name of peace is beautifull and louely (sayth an ancient) and therefore the practise of it must exceede. There are some things good which are not pleasant, as *Patience* and tolerance of euils: Some things pleasant but not good, as *Epicurisme* and voluptuous liuing: Some things neither good nor pleasant, as *Malice*, *Envie*. But of *Peace* and *Concord* (sayth the Prophet) as wee see, it is both good and pleasant: In it, and the practice of it, both these are met.

Thirdly, *where strife is there is confusion, and every euill worke*, sayth Saint *James*, 1. *Confusion*, For the breaking of Relatiues, is the ruine of Substan-  
tives: we stand not of our selues, but vpon reference. I haue read of a fitting storie for this our purpose, and this it is. It sometimes fell out that there was a great variance betweene the Nobles and Commons of Rome, insomuch that the people banded theselues together, to the great indan-  
gering of the Common-wealth. The Senate sent vnto the people, one *Menenius Agrippa*, a fa-  
mous Oratour, to perswade them; and hee tells them this parable. On a time, the members of the body obiected against the stomake, that it de-  
uoured all, and took no paines, but idly and slug-  
gishly lay in the midst of the body, while the rest of the members laboured full sore: Hereupon the eye would not see for it, nor the hand worke for it, nor the foot walke for it, nor the mouth  
aske

P. 132. 1.

Hilar. cit., a  
cal. de vera pac.3. *Motine.*  
*James* 3. 16*Linius Decad. 1.*  
*lib. 2.*

aske for it, nor the teeth chew for it; but euerie member refused any more to doe it office. And what followed hereupon? The stomake wanting meate, and beeing empty, the eye began to bee dimme, the hand weake, the feete feble; all the members beganne to be weake, and the whole body to wither: in so much that at last they were of necessity compelled to growe friends, and bee at agreement with it. By which parable he quieted the people, and brought them to concord with the Senate. Thus, if the magistrates bee vngiust, people contentious, if one profession or society quarrell with another, and deny mutuall performāce of their duties each to other; the whole body of that *house, city, society*, must needs dissolute. When the husband and the wife draw not euenly in the yoke: when one brings fire, and the other hath no water to quench it: when children are refractory; seruants wasters, and the like: there must needs be a decay of this family. Thus then wee see, *Where strife is, there is confusion.* And yet S. James goes further, and addeth, *every euill work:* and that most truely. For, where strife is, & peace wanting, the Lord seeth, and men may evidently perceiue, that there are euil thoughts, euil words, and euill practices of all kindes. Where sinne and satan bear sway, it cannot otherwise be, but such places must bee filled with all manner of pollutiōns. Let the consideration of these things so far preuail with vs, as that we may bee more in loue with this grace which is much set by of the Lord, and

and auoid strife which Gods abhorses.

But how may a man become thus peaceable & quiet? And what must be done for the attainment of this grace?

First, remoue all those things which are enemies to peace: and they are either *Inward* or *Outward*. Inward, as thy lusts; which is the fountain of all thy discōtentments, as S. *James* verifieth. Of which there are three principall. The one is *Envy*; of which S. *James* makes mention in the place before quoted: and this is a great enimy to peace, and a disquieter of it. It was envy which wrought that vnquietness between *Joseph* and his brethren: for, *the Patriarchs, moued with envy, sold Joseph into Egypt.* Envy wrought all that vnquietness between *David* and *Saul*: for, when once *David* was in credit aboue him, he had few quiet daies after. And what is it but Envy, which breedeth most of our factions in societies, opposition in sectaries, emulation in equals, and molestation to superiors? And who sees not, what a hand *Envy* hath in most suites and debates, which are in our Courts of Justice daily pleaded? No maruell therefore Saint *James*, and Saint *Paul*, elsewhere joyneth them together: for indeed they are seldome separated. If thou would'st follow peace, withstand that.

A second is *Pride*; by which, saith *Salomon*, *men make contention*: and therefore these two also are well yoked together as twinnes, by our Apostle writing to the *Philippians*, *Cap. 2. 3.* This is that which maketh men now-adaies so prone to offer

Ques<sup>t</sup>.Ref<sup>r</sup>.

James 4.1

Verse 2.

Gen. 37.4

Acts 7.9

1 Sam. 18.8

James 3.14

Rom. 13.13

Pro. 13.10

Phil 2.3

Pro. 28:5

wrongs, and so vnwilling to put vp wrongs being offred. In all ages it hath been manifested, that where pride is deepest, there patience hath been shallowest : and they that overflow with the one, haue been void and empty of the other. And in another place *Salomon* hath this Prouerb ; *Hee that is of a proud spirit stirreth vp strife.* By both which prouerbs we see clearly, that there is no greater instigator to vnquietnes, then pride and vain-glorie is. If therefore we would not vex our selues & others with brawls and needless contentions, let vs purge our hearts of this turbulent humour ; which maketh men so stout in their conuersation, contentious in prouocation, injurious in action, full of molestation, and far from pacification.

A third lust, which is an enemy to peace, is *curiositie* or a *busie-meddling* in things that concerne vs not : and therefore the Apostle joyneth these two likewise ; *Study to be quiet, and do your owne busyness.* And this was a main cause of that vnquietnesse which was among the Theffalonians, which walked disorderly (or vnquietly) working not at all, but were busie-bodies : they loued to haue an oar in euery mans boat ; as our sawcy inter-meddlets doo, who loue to bee meddling where they haue little cause, and lesse thanks. This was censured as the chief cause of the Emperour *Antonius* his troublesome raign, That he was full of curiositie, prying into the estates and conditions of other men. And who seeth not, that busie prying eyes haue troublesome hands and vnquiet hearts ?

1 Thes. 4:11

2 Thes. 3:11

De-

Desirest thou peace? would'st thou practise quietnes? then beware of busie curiositie. It was that which our Sauiour reproud in *Peter*, when he enquired of Christ what *John* should do. *What is that to thee, saith our Sauiour? follow thou mee.* If things be thus or thus order'd in Church or common-wealth by the wisdome of thy gouernours, what is that to thee? follow thou Christ by walking consonionably in thy owne calling. There are necessary duties know in that, which require the imployement of the whole man. There is work enough at home: why dost thou busy thee abroad? These, among many others, are some inward causes of vnquietnes and discontent, and enemies to peace. There are other *outward Enemies* to the practice of this grace; *personall disturbers* of peace, who must bee shunned: as first, The *tale-bearer*, who busieth himself in raising tales, and carrying newes to the defamation of others. Of these and concerning these, *Salomon* thus speaketh: *Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.* Such were those of whom the Apostle complaineth: *They being idle goe about from house to house, prattling and busying themselves with what is not conuenient.* So long as these are entertained, peace cannot possibly be followed: and therefore abhorre *tale-bearing* and *tale-receiving*, if thou would'st lead a quiet and peaceable life amonst thy neighbours (for, indeed there is no great difference between either of these: the one hath the diuell in his tongue; and the other in his ear,

John 21.21.22

*Tantumne abs  
re tua est tibi,  
aliena re cures?*

Pro. 26.10

1 Tim. 5.13

*Bern de confid.  
1.2. in fine.*

Leuit.19.16

ear; as a Father wittily obserueth). And when any of these Peddlers come (for, that very phrase is attributed to them in scripture) desiring to vent their ware, sharply reprove them: And, according to that of *Salomon*, *As the North-winde drives away raine; so let thy angry countenance, a backbiting tongue.*

Pro.25.23

Pro.29.5

Pro.27.6

As the tale-bearer, so the flatterer is a great enemy to peace. *A man that flattereth his neighbour, spreadeth a net for his feet*, saith the Wise-man. His base minde is well matched with a mercenary tongue, which is a willing flau to any mans eare: he neuer regardeth how true, but how pleasing; and, like the Chameleon, will turne himselfe into any colour for a booty. Beware of him, whosoeuer thou art that louest peace. *The wounds of a louer are faythfull: but the kisses of an enemy are to be shunned.*

2.Sam.15.3.

Sir Tho. Smith  
de reg. Ang.

And yet amongst many other that might be named, one more must not be forgotten: and that is the *wrangling Lawyer*; who maketh it the mystery of his profession to nourish contention; who, out of a couetous desire of gain, encourageth men to contend, and goe to law with neighbours: yea, though their cause be neuer so bad, yet they will say with *Abfalon* to every man, *His cause is good and righteous*. I speak not against all, but against some, and they that are vncconscionable: against whom I take vp that complaint of *Sir Thomas Smith*; These busie-heads and prating pettifoggers are permitted by the just judgement of God, like flies, lice,

lice, and other vermine, to disquiet them who would practise peace. And therefore hearken not to these, you that would liue peaceably: for, they are of *Demetrius* his resolution; *Sirs, you know, that by this craft we get our gain.* And thus we haue some causes both internall and externall of vnpeaceableness: the remoueal whereof is the first means for peaceable and quiet liuing.

A second means is practicall; consisting in *Aequity* or vpright dealing with those among whom we liue: And this is an excellent means for our liuing peaceably. *David*, praying for his sonne *Salomon*, that God would giue him his judgements, that he might judge the people with righteousness, and the poor with equity, addeth; *The mountaines shall bring peace unto the people, and the little hils righteousness.* Which is by some thus allegorized: The magistrates, as the mountains, shall keep the people in peace: and the little hils, the inferiour subiects, shall enjoy quietnes; and all by righteousness. This was that which *Marcus Aurelius* did commend to his son vpon his death-bed. *Wouldest thou liue quietly, my sonne, said hee, and haue others with thee and by thee to liue peaceably? Then carry thy self vprightly, deal plainly, iudge truly, abstain from injury, right the wronged, relieve the oppressed, suppress the great, &c.* And this answer did *Solon* make to one who asked him, what it was that kept men most from troubles: *Do, saith hee, to others, as thou wouldest be done unto: so thou shalt not disquiet others, nor others trouble thee.* From *w<sup>th</sup>*

Acts 19.10.

Second meaſ.

Pſal 72.3

saying, ſee thou receiuſt iuſtruction.

Third meaſs.

James 3.17

Quart.

Rifp.

*Melius est diſi-  
diſcipietatis  
orūm cauſa,  
quam viſioſa  
concordia. Hier.*

To theſe let *Prayer* be added, that thou mayſt haue wiſedome from aboue; *which wiſedome* (ſayth Saint *James*) is *peaceable*. This is more effectuall to the practice of quietneſſe then all the reſt: and without this the other will be ineffectuall; and therefore ſee thou fail not in this. Pray feruently, and thou ſhalt be enabled to liue peaceably: *Pro-  
batum eſt.* And thus wee haue ſeen what is to bee done for the leading of a quiet and peaceable life amongſt our Brethren.

But are wee to haue peace with all men, and in all matters? Are there not ſome enemies of the Crosse of Christ, idolatres and hereticks? are we to haue peace with them? And are there not o-thers again ſo contentious, as that they will not hear of peace?

The Apostle anſwereth, *If it bee poſſible, as much  
as in you lieth, liue peaceably with all men.* First, *If it be  
poſſible*, that is, ſo far forth as may ſtand with your faith and good conſcience, and no further: for, vnder preteneſe of peace the truth may not be be-traied. *Follow peace and holineſſe,* ſaith the Apostle. Our peace then muſt be a holy peace, and not un-holy: for, a godly diſſenſion is far better than it. When queſtion is of matters of religion, when by our ſilence the truth is like to bee be-traied, God diſhonoured, and the ſaluation of our Brethren hindred; in theſe caſes peace cannot be retained.

Hence Apostles and Apoſtolike men haue choſen to contend by preaching and by writing

against errors and superstitions (as *Paul* with the *Galatians*; *Augustine* against the *Manichees* and *Donatists*, and so others) rather then by holding their peace to betray the truth of Christ. So ought wee then to haue peace with men, as that we doe not make waire with God. If the truth and righteousnesse be violated, pluck vp thy heart, be valiant and fight the Lords battaile; and chuse rather to lose peace, then truth and Justice. Our peace is a warfare against Satan and his complices.

Secondly, *so much as lieth in vs*. Som are so quarrelsome and contentious, as do one what hee can to appease and please them, they will haue no peace. Towards these wee shall do our dutyes, when we are peaceably disposed, neither giuing nor hastily taking any occasion of dissension. We are to desire and seeke peace as much as lieth in vs, that there be no defect in vs, no neglect of our duty. And if then we cannot gaine peace with them, we shal bee sure to get praise with God: and though heer peace fly frō vs, yet in the end peace shall be our portion.

To dreame then of an vnity with the Papists, of an uniformity with Schismatiques, is an idle phantasie. For, so long as one is an enemy to truth, the other an enemie to Peace, both set on mischiefe, cōbined in faction, though differēt in faith; wee may wish for it, but neuer haue it.

But is it lawfull for a man to sue another at the law, seeing that seems to be contrarie to peace?

It is lawfull if ther bee iust cause: *for the magistrate*

*Pax nostra bel-  
lum cōtra Sata-  
nam. Tert. l. ad  
Mart.*

*Ques.*

*Resp.*  
*Rom. 13.4*

*strate bearesh not the sword in vain.* He beareth it to punish wrong-doers, and defend the right: which hee cannot doo, if hee haue no knowledge of it. And how shall he knowe, if there be no Plaintiff? And yet with these Cauetts :

*Cauetts in suing  
at the Lawe.*

1. First, not for euery trifle or trespass; but in matters of waight and importance.

2. Secondly, not vntill thou hast offred peace, and it be refused; and that not once, but often.

3. Thirdly, not accounting him whom thou impleadest as an enemy; hauing war onely with his vices, but peace with his person.

4. Fourthly, prosecuting it with mildnesse, not with extreamity. As, in suing of bonds, and recouering dammages, mercy must be shewed, according to that rule of the Apostle; *Let your moderation be knowne vnto all men.* Which rules being observed; As thou maist lawfully vse physicke for the recovery of thy health: so maist thou vse the Law for recouering of thy right.

*Phil.4.5*

*Eph.4.3*

And thus we haue seen what the Apostle in this precept requireth, & how to perform that which he requireth at our hands. What now remaineth? but that wee put these things in practice, and endeavour to *keep the unity of the spirit in the bond of peace.* Let vs not be *unpeaceable* with the *peaceable*: that argueth *a diuelish minde*; nor *unpeaceable* with the *unpeaceable*: which argueth *a corrupt mind*; nor yet content our selues in that we are *peaceable* with the *peaceable*, for that argues but a *civil minde*: but, if it be possible, and as much as in vs lieth, let

vs bee *peaceable* with the *unpeaceable*: which is that that onely argues a *true Christian, and heroical mind*. And so should we make it good, that wee are endued with true grace; and are true subjects of that *kingdome* which is the *kingdom of Peace*, whose *king* is *peace*.

Peace was that last & rich jewell, which Christ (departing to his Father) left his Spouse for a Legacy. *Peace I leane with you, my peace I give unto you.* It is the last duty I shall exhort you vnto; *Be peaceable, my Brethren.* I haue read of two Noble Lace-demonians who were at mortall hatred; and beeing met with by their King, called *Archidamus*, in the Temple of *Minerua*, hee requires them to put their matter to an indifferent Vmpire. They chuse the King himself. He makes them swear to abide his order: which accordingly they doo. Now, saith the King, I order, that you shall not go out of this Temple vntill you be friends. And so they were reconciled (for, an oath taken in that Temple was vnlawfull to bee broken). My Brethren, we are the Temple of God, and now heer met together in the Temple of God; and haue this day, and now doo partake together of the holy things of God: And yet, as I hear, there is utterly a fault amongst you in this respect, in that there are contentions one amongst another, and going to law one with another, and that onely for such things as fauour but of spleen. Might I be Vmpire, the like order would I giue as that King did: you should not depart out of this Temple till you were reconciled. Remem-

L

ber,

Esay 11.6.7.8  
Rom.14.17

John 14.27

1 Cor. 6.7

ber, my Beloued, the diuell is the authour of dis-sension. Hee it was that went about at the first to seuer man from God : and it is he that now labou-reth to seuer man from man. *Christ* is our *Salomon*, the *Lord of peace*. The *Church* is the *Shulamite*, the *Lady of peace*. If thou belongest to Christ, or to his Church, be peaceable. And so much be spo-ken of the duties whereto they are exhorted: now a word or two of the Argument or Motiue wher-with they are enforced.

Text.

*And the God of loue and peace shall be with you.* God is heer called the God of loue and peace, because hee is the authour, approuer, and rewarder of it. And heer by the way it is worth our noting, how that the Apostle, praying for peace, or exhorting to peace, sets God before him, as hauing that in him for which he praiers, and of which hee speaks, giuing such titles to him as best fits the present ar-gument ; and may teach vs, *wheneuer wee come to God by praier, so to consider of him as that wee may see in him those things we desire.* Thus the Apostle, exhort-ing the Romans to patience and consolation, falt to praying for them, and sets God before him as a God of patience and consolation. *Now the God of patience and consolation grant you, &c.* And a little af-ter, he cals him the God of hope. *The God of hope fill you with all ioy, &c.* And in the very next chap-ter, perswading to peace, sets God before his eies as a *God of peace*. And thus the Church, when they flew to praier when *Peter* was imprisoned, seeking courage and strength from God, set God before them

Doct.  
We are to see in  
God the fulnes  
of those graces  
we desire of him.

Rom. 15.4.5

Verse 13.

Cap. 16.20

them as a God of power. *Lord, thou art God who hast made heauen and earth, and the sea, and all that in them is, &c.*

And indeed this is a notable help to faith, when men come to ask of those whom they knowe haue enough of that they seek: and asking it onely in such a measure, as that it will not be any dammage for them they sue vnto to vouchsafe and grant, they then are almost certainly perswaded they shall speed. So shall wee seek things the more securly at the hands of God, when wee see the fulnes of those things to be in him.

It causeth vs also to seek more earnestly and fervently. The sight of the Traueller's owne home makes him the more affectionately to long after it: so the true sight of mercy and grace in God, will cause vs the more longingly to desire it.

Comest thou to God by praier for any grace? Then see thou seest in him the fulnes of that grace thou praiest for. Desirest thou mercy in the pardon and forgiuenesse of thy sins? Consider then of God as a God with whom there is *plenty of redemption*. Hast thou fallen into relapse, and committed sin again, a second time? Consider of God as a God that *reserueth mercy in store* for all such as fall, though they fall often. Desirest thou the performance of any promise that God hath made to the Church in generall, or thy self in particular? Consider then of God as a God of *truth*, as hee is *Iehoua, yesterday, to day, and the same also for euer*. Art thou in any grief or misery in body or in minde,

and deſireſt eaſe? Reſtore God as hee is a God of mercy and conſolation.

And ſo for any other bleſſing thou wanteſt and deſireſt for thy ſelſe or others, with the ey of faith ſee it to bee in him when thou prayeſt to him. So thou ſhalt finde a ſtrong proppe for faith, and help to kindle thy affection: which happily thou thoughteſt not of as hitherto. This from the Apoſtles practice: now more particularly to the words. Sundry might bee the collections from hence drawne: but I wil content my ſelſe with this one.

Doct.  
God is the au-  
thour of true  
loue and peace.  
Gal.5.22

*Loue and peace are from God effectually, howeuer they may be obtained and wrought by meanes instrumentally,*

*The fruit of the ſpirit is Loue, joy, peace &c. ſayth the Apoſtle.* So then it is the ſpirit of God that works this in vs. And how often doth the Apoſtle in his epiftles vſe this prayer! *Grace and peace from God our Father, and from our Lord Iefus Christ.* Whereby hee ſhewes vs who is the author of it, and from whom it comes. God giues it, in, through, and for the Lord Iefus.

Reason.  
James 1.17

And no wonder: for if *Euerie good and perfect gift is from aboue, and commeth downe from the Father of lights,* as Saint James ſpeaketh; then theſe likewiſe as well as other.

Vſe.

Want we theſe gifts and graces? ſee then where wee are to ſeekē them; euen from God aboue: and though we are to vſe the meanes yet let vs not reſt in the vſing of the meanes, but ſee we pray to God to bleſſe the meanes vnto vs. The Scripture is the ordi-

ordinarie meanes whereby these and other graces are wrought in vs instrumentally: yet it is God that must make his word efficacious and powerful for this end. *Paul plants, Apollo waters; God alone must give the encrease.* *Rebecca* may cooke the venison: but *I* *sack* must giue the blessing. All that wee can doe is but to speake vnto the eare: God is he that must speak vnto the conscience. I can call vpon you to *bee perfect, to bee of good comfort, to bee of one mind, to liue in peace*: but this God of peace must graunt it and giue grace to do it. *Paul* preacheth to *Lydiae* eare: but God hath the key of her heart to open or keepe shut at his good pleasure. Let vs so many then as would be perfect and thus liue in peace, sue vnto this God of peace for these and all other graces, that wee may haue not onely *Peace Externall* with those amongst whome wee liue; but also *Internall Peace* of conscience (which what it is none knoweth but those who haue it) and so heereafter that same *Peace Eternall* which eye hath not seen, eare hath not heard, neither is it possible the heart of man can conceiue. *Now this God of peace, that brought againe from the dead our Lord Iesus, the great shepheard of the sheep, through the blood of the everlasting covenant, make vs perfect in these and all other good workes to doe his will, working in vs that which is pleasant in his sight through Iesus Christ: to whom bee praise for ever and ever.* Amen.

1 Cor. 3. 6

Heb. 13. 20. 21

FINIS.